

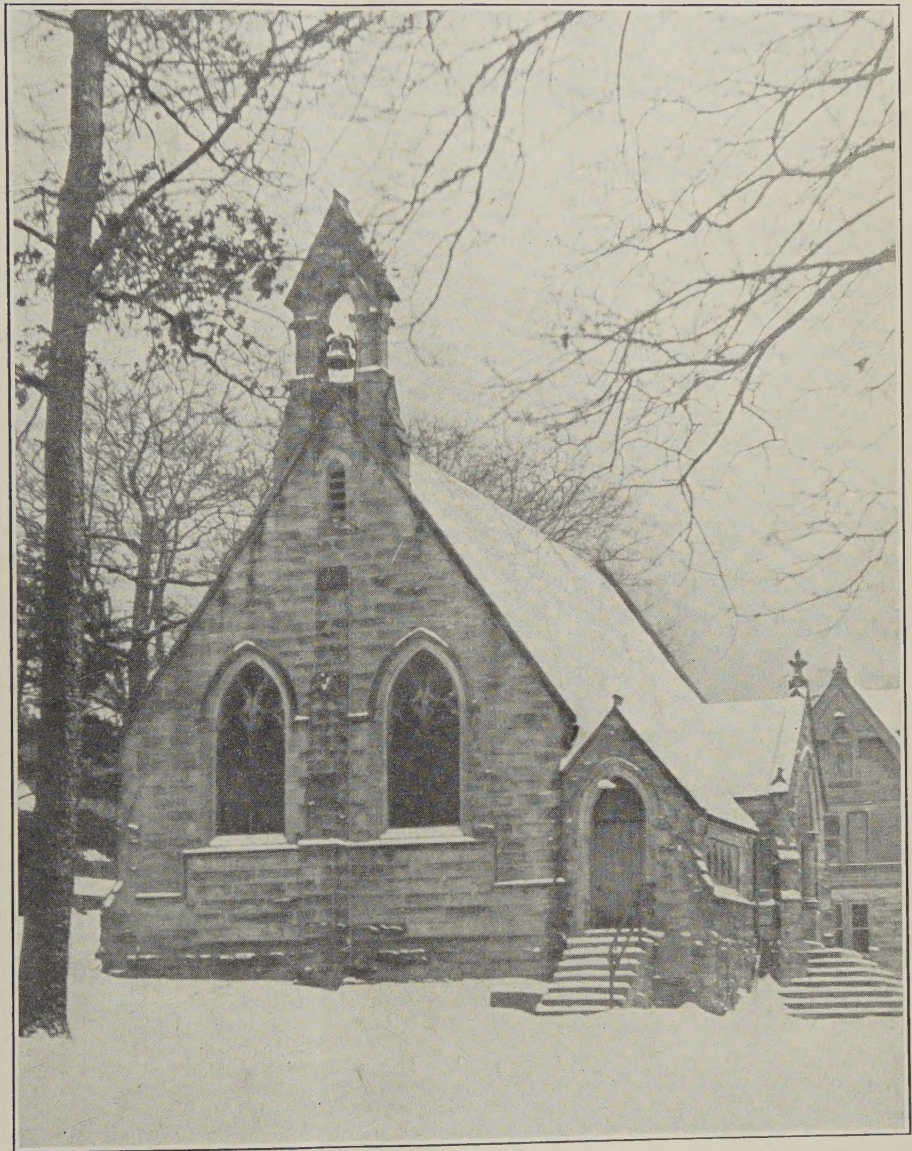
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Vol. CII, No. 7

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The Layman's Magazine

TO THE EDITOR: I wish to welcome heartily the first copy of THE LAYMAN'S MAGAZINE. It has made a good start with its interesting and practical articles, and will, I hope, reach an increasing number of readers who now pay little or no attention to the usual Church papers.

In the section of my address to our recent Convention in reference to Church Press Week, I was glad to recommend it to our people.

(Rt. Rev.) JOHN GRAVATT,
Bishop of Upper South Carolina.

TO THE EDITOR: I want to congratulate you for the fine work you have done on THE LAYMAN'S MAGAZINE. At last you have a magazine that will be of real interest to all laymen, including children. The articles are well conceived and with the type of people you have writing for you, you cannot fail to impress your readers with the idea that they should think and talk about their religion and not feel on the defensive in doing so. The interview of Edward L. Ryerson Jr., entitled A Business Man's Religion, was especially well done and I hope more of this sort of thing will appear in the magazine.

FRANKLIN F. ORTH.

Milwaukee.

The Processional Cross

TO THE EDITOR: It would be interesting, if possible, to canvass the congregations of the Church to learn how many members, if any, have wondered why the processional cross is carried slanting forward instead of being carried straight and erect, which is its obvious and natural position. And yet it is an apparently established usage that the crucifer should carry the cross on a slant, as though it were almost too heavy, and to assume, himself, a rather martial, self-important manner, with the right hand aloft and the elbow marvelously crooked. He certainly often makes himself conspicuous, more so, alas, than the cross.

Why cannot the cross be carried erect and straight, and why cannot the crucifer carry it firmly but simply, with elbows at his side, effacing himself in the glorious privilege of bearing our holiest symbol?

Where and when and how did the habit of a slanting processional cross originate? I do not remember having ever seen the cross so carried in Europe. It is always majestically straight, and the crucifer unnoticed at the moment, and then, afterwards, envied and admired.

I am inclined to think that this strange habit of the slant is borrowed from the necessary slant of the flag. The staff is inclined to show more of the flag, and the martial air of the carrier is borrowed from the army. The cross should never bend, and, even if it is carried through a door, it should be lowered straight.

I hope that my readers agree with me and that our parishes will correct this poor habit more and more.

(Rev.) ARTHUR L. WASHBURN.
Providence, R. I.

Thanks to Everyone

TO THE EDITOR: I want to thank hundreds of priests and parish representatives of THE LIVING CHURCH and THE LAYMAN'S MAGAZINE for keeping me and the rest

of the office staff at our wits' end trying to find time to do all our work, and I don't know of any possible way to do it except through this column. So please okay this for publication.

You know, of course, that we asked the cooperation of priests in announcing the publication of our new monthly THE LAYMAN'S MAGAZINE. We suggested that they speak on the value of our new periodical and that they urge their parishioners to subscribe, for we knew THE LAYMAN'S MAGAZINE would be the publication they had long wanted. Even though we hoped for a big response, we didn't dream that literally hundreds of priests would respond enthusiastically. And even after these priests had announced the appointment of parish representatives, to the extent of almost 500, we weren't prepared for the results that flooded this office.

Perhaps we should have known Churchmen would, with all the determination of active Americans, get behind a magazine so obviously a strength to our Church. Yes, I think we should have known. We apologize!

And we extend our grateful thanks to all the rectors and parish representatives who have so wonderfully helped us in this new campaign.

May I ask leniency where we haven't been able to respond by personal letter to every comment and suggestion that has come to us? Even with the four extra workers added to our staff we haven't been able to keep up with the subscriptions that are flooding the office, let alone attend to personal correspondence. I am sure our well-wishers will understand.

LEON McCauley,
Business Manager of THE LIVING CHURCH.

Milwaukee.

The Living Church

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Established 1878

A Record of the News, the Work, and the
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No. 7

EDITORIALS AND COMMENTS

Budgets, Spiritual and Material

THE National Council is holding this week the important annual session at which it must lay its final plans for operating the Church's general program for the year on a balanced budget. On the findings that will be presented to it the Council must determine whether the missionary work of the Church can be carried on without further cuts and without the necessity of a spring emergency campaign or whether it will be necessary to resort to one or both of these expedients. Unlike the government, the Church cannot operate indefinitely on an unbalanced budget, and General Convention has insisted upon the wise principle that the Church must operate on a strict pay-as-you-go basis.

We urge our readers to remember the National Council this week in their prayers, both individually and corporately. Conscious of their great responsibility to the whole Church, the Council's members will make their decision in accordance with their best judgment and with a sincere desire to carry forward the great commission entrusted to the Church and it will help them tremendously if their efforts are bolstered by the prayers of countless numbers of faithful Church people.

But it is not the financial budget of the Church that we wish primarily to discuss at this time. We are concerned rather in these first weeks of Lent with the balancing of the spiritual budget, not only individually but in the parish, the diocese, and the general Church.

Lent is a time for spiritual budget balancing. As the *Church Times*, official organ of the diocese of Milwaukee, reminds us: "Deficits in the budget of the Church in all its branches are fundamentally deficits in the spiritual life of the members composing it." Lent is essentially the time of year set apart by the Church for eliminating these deficits and balancing spiritual budgets.

Nearly six years ago the Church undertook a great Forward Movement. Under the wise leadership of Bishop Hobson of Southern Ohio and with the coöperation of Church leaders in all parts of the country and of every school of thought, the Forward Movement aroused the membership of the Church to a new realization of its duties and privileges and resulted in a genuine deepening of the spiritual life of the whole Church. Through its booklet of daily Bible readings, *Forward—day*

by day, the Forward Movement has made of the Episcopal Church to a considerable extent something that it has not been before—a Bible reading Church. Through clergy and lay conferences, missions, retreats, special services and the like, a new spiritual vigor was infused into the Church's life. As a result, the General Convention of 1937 voted overwhelmingly to continue the Forward Movement and gave spontaneous and enthusiastic tribute to the Forward Movement Commission for its leadership in this great venture.

It must be confessed, however, that since the General Convention of 1937 the tempo of the Forward Movement has slowed down considerably. Whether this is due to the divided leadership of the Commission, which now has the Presiding Bishop as its chairman and Bishop Hobson as the chairman of its executive committee; whether it is because of the fact that the Forward Movement Commission now has a balanced budget instead of the deficit that hung over it when it was doing its best work; or whether it is because the newness of the idea has worn off and the Church no longer responds as enthusiastically we do not know. The fact remains, however, that in many parts of the Church the splendid work done in the name of the Forward Movement has largely been forgotten and the parishes and dioceses have fallen into their old rut of complacency and spiritual lethargy. The spiritual budget has become unbalanced.

IT IS a hopeful sign that several of the dioceses that held their conventions in January recognized the need of a new forward impetus and pledged their loyalty to the Presiding Bishop in a new emphasis upon the spiritual life of the Church. Time and again in the convention reports we note the emphasis on the importance of the spiritual vigor of the Church and of individual Christians as an antidote to the demoralizing influence of a world torn by hate and war. As Bishop Maxon of Tennessee so well said:

"By no conceivable plan or program can world peace be realized only upon political and economic lines. These, of course, can help. But their part is secondary. They must be underlaid by the spiritual cement of Christian brotherhood."

The emphasis that we should like to see in the Church

generally and in the Forward Movement in particular is an emphasis on the sacramental life. Christianity is essentially sacramental. The Church itself is the outward and visible sign of the inward and spiritual relationship of man and God. That is essentially what is meant by the sacramental description of the Church as the Body of Christ.

As Christians and as Churchmen we need something more this Lent than a multiplication of services, a renewed emphasis on Bible reading, and the giving up of a few luxuries. Now that our Lenten rules have been in effect for a week or so, is it not well to look them over and see whether they are really adequate in the face of the tremendous world situation through which we are living?

Do all of our activities, secular as well as religious, stem from the altar of our Lord? That is a test by which many Lenten rules will be found hopelessly inadequate.

Let us learn anew to begin every enterprise at the altar and to carry it through in the strength of the sacramental power that is ours for the asking. Let us both individually and in our several parishes this Lent place a new emphasis upon the power of our Lord in His sacraments, the chosen vehicles of His grace. Let us make better confessions, better preparations for our Communions, and better efforts to carry from the altar to our daily life the strength that is to be found in His Body and His Blood.

Let us make a real effort to make the Holy Communion a more intimate part of our prayer-life; not an isolated act separated from the rest of our prayers and from our daily activities but the definite focus of all of our activities, both spiritual and secular.

We call upon the Presiding Bishop and the Forward Movement Commission to stress anew the sacramental basis of our religion in all of their messages in preparation for the coming General Convention. We ask them as our leaders to call the whole Church to a new emphasis on its sacramental life. And we call upon the individual members of the Church to make this Lent a time of spiritual budget balancing in our lives, in our parishes, in our dioceses, and in the general Church. This is the very foundation of the material budget balancing that is the National Council's task.

The Census

WITH exquisite solemnity, the U. S. census bureau has sent a communication to editors of religious papers asking them to help in "presenting an appeal to ministers to assist in assuring a clear understanding by each citizen of his responsibility in aiding the successful taking of the 1940 census."

This after appeals to the census bureau from clergymen and religious papers, asking the inclusion of questions on religion in the census, had been flatly rejected.

There can be no doubt, of course, that the census should be fully supported by Churchmen even though the government does not see fit to coöperate in this matter with the Church. However, Church leaders should begin now, and continue in succeeding years, to press home upon those responsible for the census the fact that no blow to the principle of separation of Church and State would be struck by assembling accurate information on the religious affiliations of Americans.

Epics in Brief

TO ALL of the clergy, the national Department of Promotion has sent over the signature of the Presiding Bishop a little portfolio entitled *Epics*. In it are a series of very short biographical sketches of men and women who have rendered

distinguished service to the Church as missionaries—bishops, priests, medical missionaries, lay evangelists, and so on. It is suggested that these stories, which can be read or told in two minutes, be used at the announcement period at Sunday services or told to the young people or the Sunday school. Other suggestions are that they be published in the parish leaflet, read at the vestry meeting, or used as study material for the Woman's Auxiliary.

These little *Epics* are interestingly written and are attractively presented in a form that makes it easy to keep them on file and handy to use. Rectors and others will find them valuable for many purposes in addition to those specifically listed. Used regularly and frequently they will help to build up a broader understanding and greater interest in the Church's mission on the part of any congregation. We hope that they will be very widely used throughout the Church.

Pixilation

ONCE in a while, we feel that THE LIVING CHURCH office could use the services of a good exorcist. We don't know whether it's brownies, pixies, elves, or imps, but anyhow we thought you'd like the evidence:

In our issue of January 24th, we said that the Woman's Auxiliary in Cuba presented a United Thank Offering of \$100. Actually, the offering was nearly twice this sum—\$192, which represents a real sacrifice on their part.

However, this error is as nothing beside our report in THE LAYMAN'S MAGAZINE that the Rev. James H. Jacobson was succeeding the Rev. John Crocker, of all people, as student chaplain at the University of Pennsylvania. Fr. Crocker continues happily as student chaplain of Princeton, where he has been for the past 10 years (though next September he will become headmaster of Groton school). It was the Rev. W. Brooke Stabler that Mr. Jacobson succeeded.

If you think this is insufficient evidence of pixilation, let the managing editor blushing confess a whopper of his very own—one that may even up the score a little on the Cuba thing, anyhow. It seems our Honolulu correspondent sent us a picture of a Chinese woman at Hilo, Hawaii, who had just received a copy of a new Braille book containing the Communion Service (in English), with Collects, Epistles, and Gospels. This is the caption we wrote (L. C. January 17th): "An edition of the Book of Common Prayer in Spanish has been printed in Braille for blind communicants of the Church in Cuba. Above is shown the first copy delivered, with its happy owner."

On receipt of a stamped, addressed envelope, we shall be glad to forward our slightly incoherent explanation of how this strange thing happened. At least we were right about its being in Braille!

Living the Present

MANY people long to know all that the future contains for them, failing to realize the loving mercy of God in withholding this power from us. If we knew everything about our future, it would rob the present of all happiness, blight all our anticipations, wreck all our hopes, and leave no room for the exercise of faith and gratitude. How much better to live life as God wills, to live it one day at a time, with enough courage to face the hard things, and enough patience to fulfil the small!

—Bishop Woodcock.

Walking With God

IF IN STEP with God we shall think most of Him, much of others, and least of ourselves.

—Anonymous

The Faith by Which the Church Lives*

By the Rt. Rev. Charles Clingman, L.H.D., D.D.

Bishop of Kentucky

"THE Christian Church today is called upon to live and to give life to a world shaken to its foundations."

In this opening sentence of Section I of the report of the International Missionary Council, I would like to emphasize the words "live" and "gives life," for our underlying thought at this time is the vitality of our faith.

There is a growing recognition of a need to rethink our faith, to know what we believe, to understand the background and the basis of those things which we do as members of the Christian Church. The recognition of this need is not peculiar to the clergy; perhaps it is not recognized by the clergy as fully as by the laity.

Only yesterday there came to my desk an interesting pamphlet, *The Religious Predicament of Modern Man*, by Dr. Theodore M. Greene, a layman of our Church and a professor of philosophy at Princeton university. Early in his paper, Dr. Greene said:

"The primary task of the Christian philosopher is, as I see it, to reformulate the old tenets of Christianity in such a way as to exhibit their truth and their relevance to man's eternal predicament."

In his closing paragraphs he said:

"Only in proportion as the Church achieves new inner vitality can it hope to vitalize the lives of those whom it would touch."

He recognized the value of theology and emphasized the importance of a vital Christian worship.

A few months ago in the *New York Times* Sunday magazine, an article appeared under the title, *The Real Threat: Not Bombs, but Ideas*. The author contended that civilization will survive this war insofar as the war is a thing of physical violence, as civilization has always survived; he fears, however, the bombardment of destructive ideas which, if not overcome, will destroy civilization. That is to say, what humanity believes, and believes in, is the vital thing.

The Forward Movement Commission recently issued a helpful pamphlet, *A Man's Faith—and Why*. This pamphlet was the result of two rather long meetings of 12 Christian laymen who felt the need of formulating their understanding of the Christian faith and its bearing upon life today.

I read also within the past few weeks an article, written by a layman, in which this sentence appeared: "Beliefs produce realities. Our forefathers believed in the democratic principle of government; that belief led to the reality of our government." Another statement from the same article reads:

"During the past century educators, in revolt against the romantic era, stressed scientific knowledge and the scientific method and avoided valuations and beliefs. The result was a world of rapid material progress."

This the author thought desirable; but he also thought the lack of belief and conviction was one of the contributing factors in the world chaos of today. Thus from four widely different sources we have evidence of a growing recognition on the part of thoughtful laymen of the need of a clearer understanding of the faith by which the Church lives and gives life.

In this address we can do little more than set forth the

basis of that faith. The foundation stone is laid for us in the opening verse of the Bible, "In the beginning God created the heavens and the earth." The 12 Christian laymen expressed their conviction that, "God is a supreme Power in the universe. He created it and He remains its Sovereign." This means that at the center of our universe there is personality, which in turn means mind and will and heart; that is, intelligence, and moral force, and love.

In the terms of the philosopher this means that we live in (1) an intelligent order; our universe is the result of a plan and it is operated according to a program. It is not a wild scramble, not a hit-and-miss world; it is cosmos, not chaos. (2) It is also a moral order; a plan with a purpose, a program with an objective, a forward movement with a goal; this movement is as straight as the mathematician's line, cleaving the chaos and confusion of our world. (3) It is also a providential order; at its core is love. Our world order might otherwise be intelligent, but pitilessly cruel; moral, but desperately arrogant. If it is a providential order, it is kind and friendly.

This is the ancient expression of the faith by which the Church lives.

THIS ancient faith, for which God raised up Israel, becomes a modern, vital faith when translated (which means, literally, brought over or brought near) for us in a Person like ourselves, bone of our bone and flesh of our flesh. By Him it is brought into the field of human experience and human relations. So, beside the first chapter of Genesis we would place the opening verse of St. John's Gospel, "In the beginning was the Word," and pass immediately to St. John 1: 14, "The Word was made flesh and dwelt among us and we beheld His glory"; that is, we could behold with our eyes and comprehend with our human understanding the meaning of the personality and the truth which permeates our universe. This process of God becoming flesh in the person of Jesus Christ is what we call the doctrine of the Incarnation, which is of course the basic doctrine of the Christian faith.

In this connection we need to remember this fact: however vital a base may be or however essential a foundation, these things exist only that we may build super-structures upon them. The doctrine of the Incarnation alone is not the faith by which the Church lives and by which it gives life; some of the saddest chapters have been written by the Church when it held most rigidly to a correct expression of it. It is important that we understand the vital meaning of this doctrine as being the point of contact between eternity and time, the means by which eternity is made intelligible to time; that is, in making God intelligible to man and actually bringing the power of God to bear consciously in man's life.

The vitality of our Christian faith arises from real union (which is spiritual and intellectual and moral) with Him in whom God is incarnate. This is accomplished in various ways which we call means of grace. Through these means or methods we gaze intently upon the face and into the mind and heart of Jesus. It is not enough that we do this in rapt adoration, but in order to see how He lives and gives life. To see how God actually operates in the life of a man is certainly a large part of the meaning and purpose of the Incarnation; certainly

*From an address at the annual meeting of the Laymen's League of the diocese of Tennessee, at Nashville, Tenn., January 24th.

this must eventuate in permitting God similarly to operate in our lives and in the life of society.

This throws light upon the phrase which is so commonly used, "The Church is the extension of the Incarnation"; if the Church is truly the Body of Christ it is of course the extension, not of a doctrine, but of the vital truth which is embodied and expressed in that doctrine. The meaning of the Incarnation could hardly be better set forth than in the words of St. Paul, "God was in Christ, reconciling the world unto Himself." Our Lord's own classic expression is found in St. John 3: 16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Too often we forget the significant words of Jesus which immediately follow: "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." The Bishop of Atlanta, speaking in All Saints' chapel at Sewanee last June, closed his address thus, "Sewanee sends her sons forth into the world not to renounce the world, not to denounce the world, but to redeem the world." This certainly should be true of every institution which calls itself Christian and which is indeed the extension of a vital faith and a divine life.

PRACTICALLY there are many ways by which all this may be translated into life and applied to human relations. That is our task as members of the Church. It is definitely your task as laymen. We are called to build a program and a technique through which the living truth will find expression. The correct expression of our faith is important; yet such expression alone will be sterile. Credal statements are certainly not unimportant, but they have been known actually to dam the flow of living truth. What we believe is surely important; but that this belief shall become a living faith is essential. Our chief concern should always be the faith by which the Church *lives and gives life*. Such faith comes only from an intimate relationship with and a genuine imitation of Him in whom God dwells, in order that the world may be brought to Him and to the doing of His will.

One last difficult consideration: such a Church fulfils its divine destiny only as it imitates Him in His willingness to lose Himself. As the Church is willing to lose itself, its ecclesiastical self, its denominational self, will it reach its goal. That goal is the salvation, not of the Church, but of men and of the world. Our unwillingness to follow Christ to Calvary is very largely the secret of the Church's failure to answer Christ's own prayer, "That they all may be one," its failure likewise to meet Christ's challenge, "Go ye into all the world."

Think on these things: at the center of our universe, and at the center of the little universe which is each one of us, stands God, His mind and will and heart, and there stands that mind and will and heart made known to us in Christ. Then remember that God in Christ, by a process of self-limitation, is dependent upon the Church and upon us who are the disciples of Christ and the members of His Body. Shall we be satisfied with less than a faith which really lives, a faith which also gives life to a world which stands so tragically in need of salvation?

Campfires on a Pilgrimage

THE Christian is a pilgrim; he is on his way to the true home of his heart. Earth's happiness are but his campfires; they must not keep him from his journey. They are but the tents of a night; he must not mistake them for his abiding home. And as for life's troubles and difficulties—as has been well said, it is only a matter of spending "one night in a bad inn." We, too, look for another city.

—Francis B. James.

Sursum Corda

By the Rev. Bernard Iddings Bell, D.D.

Second Week in Lent

LET me consider three fundamental characteristics of sanctity. The first of them is Renunciation.

All life is a matter of choices. If these choices were merely between good and evil, there would indeed be difficulty, but not too much to be endured. The trouble lies in this, that more important are the many choices which must be made between good and good, between good and better, between good and best—between happiness in terms of this life and the happiness that is eternal.

There is always a feeling in my heart of hearts that somehow I ought to "make the best of both worlds at once." That cannot be. It is true that, if I pursue heaven, earth will become more and more delightful, since then it will be seen in true perspective, in itself a thing not too highly to be prized. But that is not what ordinarily I have in mind when I set out to serve both worlds and to delight in both.

Rather, I then seek earth, and hope for heaven "on the side." That will not do. If I choose earth—be it remembered, not the evil in earth but the good in it—as the aim of my pursuit, I set out to feed my soul on a beauty that is and then too soon is not; and for the sake of transient joy, I do deny myself that delight in God's reality which alone can remove the sadness from an earth too lovely and too perishing.

If I would let God make me free and happy, I must needs renounce, as ends to be pursued, not merely evil things but all the lesser goods: all sensory delight, all earthly ease, comfort, applause, preferment, health of body, length of days, and (dearest of all earthly treasures) even human love. "If a man love father or mother or wife or child more than Me" says Lord Jesus, "he shall not enter into the Kingdom of Heaven." All these lesser goods, God may indeed bestow—or may withhold if it seems to Him best; but if I would know true joy, I must renounce them all as ends to be pursued—or prayed for.

Only the putting of my whole self in His hands, only in my being one for Him to dispose of, lies the way to freedom from a heart-breaking enslavement to the perishing enchantments of this earth. I shall be released the more effectually—it is well I should remember this—if what He chooses to do with me is hard to bear. Holy Alban Goodier knew that as he wrote, "when disposition of self is left to God and then things turn out to be distasteful, bitter, painful, even contrary (as we see it) to the greater glory of God, then more than ever have we the means of learning detachment, independence of the standards and the flattery of earth."

I am not then, to deny merely the evil. For the sake of Him who is the Highest Good, I am also to abandon the pursuit of temporal loveliness, yes even of human affection, as ultimates of my endeavor. That renunciation is the initial step in any real religion. Have I known that heretofore? God forgive me, until scarcely earlier than yesterday I was too stupid, or too fearful, quite to understand.

WE LIVE IN DEEDS

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

PHILIP JAMES BAILEY.

A Christian Answer to My Communist Mail

By the Rev. Francis J. Bloodgood

Rector, St. Andrew's Church, Madison, Wis.

THE mails are being put to considerable use by the Communist party and the objects of this propaganda are the clergy and the professors, since it is commonly supposed that clergy and professors are too idealistic for this world of hard facts.

Yet I remember being present at a clericus when the speaker of the day was an official spokesman for the Communist party. We listened to a fervent appeal to give our sympathetic support to the Communist party as it claimed to be the only political party which attempted to put into practice Christian principles of concern for human welfare and social justice.

At the conclusion of the speech, someone asked the speaker if it were correct that it was the policy of the Communist party to seek the support of the clergy in attaining political power, and whether once the power was secured, the plan was to liquidate the clergy. The speaker was an earnest soul and he answered, "Yes." In his very complete dedication to his task, he seemed surprised at our hilarity.

In a recent conversation I had with an intellectual leader of the Communist cause, a philosopher in the school of dialectical materialism, the talk came around to the writings of Aldous Huxley. I asked his opinion on Huxley's *Ends and Means*. In this book, Huxley labors the point that the means should constantly be purified and that it is bad ethics to say the end justifies the means. The advocate of dialectical materialism avowed that he could not give his approval to Huxley's argument.

Up to this point, you may be inclined to believe that all Communists are liars.

But as Christians, we cannot dodge the social and economic pressures and issues of our day. While we can be wise in regard to Communist methods, we must be aware of the real element of truth in Communism. We can ourselves easily fall into the sin of Amaziah, priest of Bethel, who said of Amos, "the land is not able to bear his words." Have we the presumption to say, "Prophecy not against America, and drop not thy word against house of Mammon"?

As Christians, we can no more evade the issues raised in matters of social justice by Karl Marx than we can ignore the issues in personal morals raised by Sigmund Freud.

A well known priest tells of a guessing game he was fond of playing when he was a student at the seminary. He would take the sayings of Amos, and similar demands for social justice in the New Testament and in the early Fathers of the Church. These he would pin on the wall of his room. With the well known curiosity of human nature, his friends would examine these wall decorations. Generally the accusations followed: "What are you doing in a theological seminary? Go get a soap box! You don't belong here. Join the Socialist party."

IN MAKING a Christian answer to Communist mail, we can all get help from Nicholas Berdyaev. He is a layman in the Russian Orthodox Church and a professor in the Russian seminary in Paris. He has the distinction of having been exiled from Russia twice. As a young man, he protested against the corrupt regime of the Czar, and later championed Christian freedom in the face of an intolerant Soviet regime.

Berdyaev knows Marxism thoroughly as he was a disciple

of Marx in years past. He is now the most influential thinker along the lines of Christian social philosophy in the Orthodox Church. It would be an excellent tonic for American Episcopalians to read and digest Berdyaev's little book, *Christianity and Class War*. Berdyaev's own position can be best stated in his own words:

"Christianity will never accept the abolition of man's personal conscience, reason, and freedom, nor approve their substitution by a class conscience. I repeat that man is a deeper and higher reality than race or class, and this truth must be upheld against all classes and all their interests and hates."

In making our own answer to our Communist mail, we must be clear that our faith demands social as well as personal reformation. I remember an old physician, a devout Churchman, who said that of all the sermons he had ever heard the one which had impressed him most contained the sentence, "I have warned you." I suspect it was not just the words but the expression on the face of the preacher that my old friend remembered.

But society, as well as individuals, has to take warnings to heart. Christian sociologists have long been warning society that changes in social structure and social habit are imperative. Yet among the devout there are still those who feel, like the rich young man in the Gospel, that personal religion is enough. Personal religion, piety in itself, is no more enough than is patriotism enough. The young man who had great possessions, and blameless conduct, turned away from the social message of our Blessed Lord.

Berdyaev has a warning for us. He is emphatic that only those who recognize and work against the social evils that give rise to Communism have the right spiritually to struggle against Communism.

THEREFORE, we should pray to act with "wise and cheerful boldness," as the Collect for St. Hugh of Lincoln bids us. We should be wise in our knowledge of the Christian social tradition. We should be wise in understanding the inadequacy inherent in secular reform. We should be wise in facing the social issues of our time. The Communist is a revolutionist. He is smarter than the reformer. He knows how deep-seated the ills are that he wishes to eradicate. He has no illusion about the bitterness of the struggle involved. But he is a simple-minded fellow in his doctrine of man. He divides human life into the righteous and the sinner. The result is that in revolution it happens that one gang is liquidated and another gang enthroned. One privileged class is overthrown and another set up.

With cheerful boldness, the Christian does not evade the issue. "Should men work together for a common end or should they work against each other for private profit?" The Christian answer is that Holy Baptism is God's own protest against individualism. For in Holy Baptism the individual becomes a member of Christ's Body, the Holy Catholic Church. The Christian answer is in the Bread of Life which Christ gave for all. We take our stand on common prayer, common humanity, and communion. With wise and cheerful boldness, we say religion is not dope. It is dynamite. "For us men and for our salvation," the forces of Christianity are involved in the very flesh of humanity.

The Autobiography of My M.A. Gown

By the Rev. W. A. Wigram, D.D.

Former head of the "Archbishop's Assyrian Mission" and Chaplain to the British Legation, Athens.

IT WAS in the 50's of the 19th century, in the very height of the era of good Queen Victoria, that I came into being in the shop of a really reliable robe-maker, whose premises were and I hope still are, on King's Parade, Cambridge.

Of corded silk, I was made to last, as silk robes were, in the days when a grandmother would distribute her silk gowns among her daughters and granddaughters at her death, and they would last them all their lives.

The father of my present owner was my first proprietor and wearer, and I appeared in all the glory of my newness in the pulpit of his first curacy in the parish church of Hampstead. Then, no cleric of the established Church of England and Ireland would dream of preaching in any other vestment save his gown, for it was still understood that the sermon, though it had its legal place in the course of the morning service, was a mere illegal and improper introduction into Evensong. Decent clergy emphasized that fact, by leaving the church when the service was done, putting on a gown instead of a surplice, and then appearing in the pulpit to deliver a sermon to such as chose to stop on after service proper, in order to hear a discourse.

Sermons were sermons in those days, when folks were injured in their feelings and felt cheated if they did not get their full 60 minutes, and did not grumble if they were given 80. Verily there were giants on the earth in those days, both in the pulpit and in the pew. Sixty minutes for an ordinary sermon, that was the proper ration, and on special occasions, such as a funeral discourse, no limit was exacted!

Touching were the recollections that came to the surface at such times. I was not in the pulpit, for my proprietor was not the preacher, but I heard about it from the other robes after, when almost in tears at the thought of a dear departed sister, he exclaimed, "Yes, my Brethren, and she knitted me these very stockings that I have on."—and here the preacher put his leg over the front of the pulpit.

And yet the days came upon me when I retired from the pulpit, in the name of ritualistic correctness, and the surplice took my place there. It was said that the Prayer Book gave no order to leave the church and put on a gown, and that is true enough, in the only place that the Prayer Book contemplates a sermon at all. What they forgot was that any other sermon is technically illegal, no matter in what garment delivered!

Grand was the row and wild the "surplice riots" when this change was introduced. Folk said that my absence was "Popish," little knowing that the ancient universities whose spirit dwells in me, cared precious little for the Pope at all, save when they found it needful (with decent solemnity and inward joy) to condemn the Holy Father's bad theology! So I withdrew from the pulpit, save on some occasions when a good evangelical with the real spirit of a Catholic in him might invite his High Church colleague to come and preach.

Though my retirement in the study cupboard of my owner seemed to me to last for an eternity, yet there were high adventures in store for me still, when my original owner's son took me out to strange places in the East, Mesopotamia, Turkey and Kurdistan, and I found myself an honored robe once more. Now I appeared as a mark of dignity when calling on the great, and I could rustle with dignity in the presence of strange

beings known as pashas and valis; and also—and here I felt myself at home—among patriarchs, metropolitans, and archimandrites. At home indeed was I there, for I found myself able to greet long-lost relations in the robes these dignitaries wore. The "exo-raso" or outer gown which these Easterns wore so properly over the "eso-raso" or cassock, was absolutely identical with what my ancestors used to be in their form, before the clerical tailors took to crimping up my material in the queer yoke that now decorates my back, and before my wearers took to poking their arms through holes in the upper part of my sleeves, so as to convert them into long dangling pockets. In England, only the head of my honored family, my cousin the full dress gown of a Doctor of Divinity, has kept the old comely shape and I found my oriental kinsfolk still using! So now I am an honored robe once more, and verily I may claim that more than once it has been my privilege to save the honor and reputation of the Church of England. Anglican bishops who go on cruises to Palestine and Constantinople like to call on Orthodox patriarchs in those lands, and those prelates are prepared to welcome them aright. Yet it is seldom than an Anglican bishop takes his robes with him on these pleasure jaunts, and Orthodox bishops and patriarchs think that bishops ought to go "decently clad" when they call on their brethren in the East, and write to complain to the Archbishop of Canterbury if men fail in the courtesy.

Many then have been the Episcopal shoulders on which my owner has draped his paternal gown, in order that a bishop may pay due respect to a patriarch. May I not claim then that in my long and adventurous career I have done good service to the Church to which I belong? Not that my service is done yet; the cambridge robe-maker made me to last as I have said, and I may see the century out yet, and—who knows?—perhaps come back into Anglican pulpits once more.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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BOOKS OF THE DAY

Edited by
Elizabeth McCracken

The First Book on the Concordat

THE SACRAMENT OF REUNION. By Cyril Charles Richardson. Scribners. Pp. x-120. \$1.25.

PROFESSOR RICHARDSON, an Anglican priest who teaches Church history at Union theological seminary in New York City, has written the first book to appear on the subject of the proposed Concordat with the Presbyterians. It is a learned book, well documented; pleasantly written, and deeply Christian in faith and intention; and it must be read carefully by anyone who ventures to speak on this moot question. Yet I do not think it is a satisfactory book, and that for a number of reasons.

In the first place, Dr. Richardson is so strongly in favor of the proposals that he tends to be slightly hysterical about opposition. He therefore exaggerates, I think, the result of a delay or temporary "shelving" of these particular plans. Furthermore, he is led to use words which the semanticists call "emotive," which only confuse issues: "corrupt," "archaic," "decadent" are employed to describe positions, historical or contemporary, which are used as arguments against the Concordat or which (in Professor Richardson's judgment) do injustice to the proposals. Actually, the author falls victim to the same fault (of a faith which determines doctrine and interprets history) of which he accuses "Tractarians" and others.

Second, there seems to be a refusal to see that if the thesis be true that Christianity is a living religion, and must not hark back to the past but go on into the future, then Presbyterianism is a classic example of precisely this reversion. We are being invited to move in a backward direction—for did not Presbyterianism seek to return, and does not Dr. Richardson implicitly commend it for so seeking, to the earliest days of the Church and its ministry? One would have thought that the progressive movement would have been toward democratizing and developing the episcopate as the visible symbol of the Church's historic tradition, continuity, and universality, rather than its dismissal as irrelevant or fruitless.

Third, there are questionable statements which tend to arouse suspicion in the reader's mind. Is the description of the ultimate belief of the "Tractarian" (p. 9) really quite fair either in fact or intention? Or what Tractarian has ever denied that "Presbyterians, Methodists, Congregationalists, and Baptists" belong as individuals to the "visible Church"? Was not the contention rather that their organizations, as such, do not? Can the exceptions and individual opinions cited on pages 19-20 denigrate from the actual and regular practice of the Anglican communion concerning ordination? What can be made of the notion of a spatial validity of sacraments (p. 27), and the extending of such a validity? Does the author think that the apostolic succession as a doctrine is adequately represented by the mechanical parody of it which he correctly considers absurd?

The treatment of sacraments is, on the whole, admirable—although one wonders if Dr. Cirlot's recent book on the Eucharist has not made the remark about the Passover nature of the Last Supper at least dubious; if the handling of the Eucharistic sacrifice (good as it is) is quite sufficient to the developed understanding of the significance of the death of Christ; and whether "adoptionism" in the footnote on page 89 ought not to be "Nestorianism." And one questions whether the actual contemporary Presbyterian view is generally that of the formularies cited by Dr. Richardson.

When this reviewer had read through the historical discussion of the subject, he felt that while in one sense it is true that all types of ministry "have won," as in the game in *Alice*, it is not true that "all may have prizes," because as a matter of fact, both by duration of time and extent of space, the episcopate carried off the prize. Which may prove something concerning the *bene esse* of the Church.

This notice has been too largely critical. It is written without any prejudice concerning the Concordat or the need for reunion toward which the Concordat is a small first step. But it ought perhaps to be said that the reviewer, largely through his reading of Dr. Richardson's book, has come to feel that while a Concordat

is desirable, and even possible, the present suggestions are inadequate and ambiguous, and that the whole scheme needs a more thorough *theological*, and not alone historical, investigation.

W. NORMAN PITTENGER.

A Valuable History of Penance

THE ORIGINS OF PRIVATE PENANCE IN THE WESTERN CHURCH. By R. C. Mortimer. Oxford. Pp. 194. \$3.50.

THE history of penance has been studied in recent years by many able scholars, English, French, and German. Their attention to it has been justified, since it relates to a matter of tremendous importance—how the Church and her pastors have actually dealt with individual human lives. In the present volume the lecturer on early canon law at Oxford does not treat the subject generally, but discusses one of the important questions still open: Was there any private absolution in the Western Church before 600, or were the means of forgiveness for post-baptismal sin limited to public penance for serious offences, and prayer, almsgiving, etc. (aided by spiritual counsel) for venial sins? Kirk discusses the problem in *The Vision of God*, but briefly and necessary somewhat inconclusively. The relevant sources, mostly canons and sermons from Tertullian to Gregory, are here analyzed in detail. Fr. Mortimer proves his conclusion, I believe, even though such writers as K. Adam and Batiffol are on the other side: apart from death-beds, there was no private absolution in the West before the seventh century. Very occasionally the disabilities imposed by penance were dispensed; it could not be repeated and bound the penitent to a continent and retired, almost monastic life. But the exceptions were for such cases as children re-baptized by Arians, and did not alter the general rule.

Certain sixth-century developments prepared the way for the simpler and more personal administration of penance which we know today. Thus the sermons of Caesarius of Arles assume that all Christians will undertake penance some time, although the restrictions attached to it led to a general habit of postponement. Gregory the Great took a prominent part in extending to Christians in the world the monastic custom of frequent confession, for counsel if not for absolution. When the private and repeatable Celtic penance was introduced the Church was already working toward such an institution.

Much of Fr. Mortimer's careful and well-presented scholarship is addressed to students of the Latin Fathers and deals with the technical questions involved in interpreting their writings. But his book is no dry study; it is an important contribution to a vital subject. It shows us how such men as Cyprian and Augustine administered one important part of their pastoral office and, above all, shows us the mind of the Church at work, approaching a great problem without losing either loyalty to Christian standards or understanding of human needs. One suspects in even the best Roman Catholic writers on this subject a secret desire to find in the Early Church something as much as possible like the modern confessional. Is it not better to see that the Church's present use of its guiding and absolving power is the result of a true development, a development whose early stages still afford valuable lessons for today?

EDWARD ROCHIE HARDY, JR.

An Excellent Book for the Parish Priest

THE APPROACH TO CHRISTIANITY. By W. Norman Pittenger. Morehouse-Gorham. \$1.40.

IN PREPARING this little manual for the *Christian Challenge* series, Fr. Pittenger has been guided by the dictum "Every system of dogmatic should at the same time be an apologetic and likewise an ethic." Few laymen are speculative; to them a "dogma" is something either to be accepted blindly or rejected outright without making much difference either way: "it doesn't matter what a man believes as long as he is a good man." Fr. Pittenger meets this difficulty by showing how the Christian truths are intimately bound up with conduct; how, in fact, Christian conduct really presupposes Christian belief in either an implicit or explicit form. But to the man who is honest about

his duty but confused about certain doctrines Fr. Pittenger gives the wise advice to let the theological problems alone; if he has the moral stimulus that they should create, he has what is essential. We are constantly reminded of the Archbishop of York's words: "No man ought to be shut out of Christ's Church, who has the love of God and the love of humanity in his heart. That seems to me quite clear. I don't like to say we make too much of the creeds, but I do say we don't make half enough of the morality of Christ. That's where I should like to see the real test applied." And it is this test that Fr. Pittenger applies; the present reviewer can only echo the words of an appreciative reviewer in the London *Church Times*: "We recommend this book particularly to the hard-worked parish priest whose opportunities for intensive study are limited." BURTON SCOTT EASTON.

A Layman's Story of St. Francis

IN THE STEPS OF ST. FRANCIS. By Ernest Raymond. Illustrated with photographs by the author. H. C. Kinsey. Pp. viii-372. \$2.50.

WE HAVE here a popular life of St. Francis. The author is well read in Franciscan literature, but, as he avows in the Introduction, he writes as a dramatic story-teller rather than as a scholar. Following the example of H. V. Morton he traces the wanderings of his hero, visits all the sites that can possibly be connected with him and relates the narrative of his life as he goes along; moreover, like Canon Mackay in his little work on St. Francis, he interprets the saint in 20th century terms. However, Ernest Raymond has his own original approach and handling of his subject, for whom he displays a contagious enthusiasm. He treats Francis first and foremost as a human being, while recognizing in him the saint and mystic. Not himself a Catholic he is nevertheless sensitive to the spiritual influences that moulded Francis, and the temptations and testings that forged his character. On an early page the author gives his summary of Francis as he will describe him: "A born artist, a natural, unconscious dramatist, a wit, he showed forth this greatest of all dramas, the clash of the Eternal with the things of Time, in a life-story so stirring in its ascent to an awful climax that the world has been able to match it only with that played out by his Master 1200 years before." He adds: "There has been one Francis, and one only."

The author brings to his story a gift of characterization, the power of portraying external surroundings, and an insight into the important events and crises in the developing life of a rare spirit. His reaction to all that affected St. Francis is enriched by his evidently wide reading on all sorts of subjects. The illustrations include photographs taken in Italy and in the Holy Land, with end papers that give maps of the author's travels.

MOTHER MARY MAUDE, CSM.

Christian Doctrine Since Kant

THE DIVINITY OF JESUS CHRIST: A Study in the History of Christian Doctrine since Kant. By John Martin Creed. Cambridge University Press. Pp. 143. \$2.00.

NO DETAILED analysis of Christological doctrines is here; just a sketch of the leading theological estimates of Christ from the beginning of the 19th century. The historical details can be studied elsewhere; they are assumed here. The idea is to see in a wide view the relevance of any thought about Christ, to see "what it's all about."

The survey goes rapidly over Schleiermacher, Hegel, the Unitarians, Liddon (though it might well have been noted that Liddon defended not an odd sort of supernaturalism of his own, and not the necessary implications of Chalcedonian orthodoxy, but the general Christological position of scholastic theology from St. Thomas on), the Kenotic theory, Ritschl, Troeltsch, Brunner, and a host of others. For the benefit of the many who do not know the Germans, the sketch rather emphasizes them. It is not often that a piece of doctrine is considered in its broader European history with as clear perspective as it has been here.

The positive result is that the Divinity of Christ essentially is, always was, and must be kept, relevant to the destiny of man; and this it cannot be unless it is "the doctrine of a cosmic Christ," . . . "that He who was Jesus Christ was also the divine agent in the creation of the world." We are glad to have it said again, and persuasively, that there must be unity between Creation and Incarnation, between the making and the redeeming of the world, between the Father and the Son.

MARSHALL BOWYER STEWART.



CHURCH MUSIC

Rev. John W. Norris, Editor



Liturgics

THE position of the Gloria in Excelsis in the Mass can best be explained by consideration of the basic principles of worship as well as the relation of music to liturgics. A problem involving both of these subjects is voiced in the following letter:

"My girl friend and I disagree (amicably) about the position of the Gloria in Excelsis in the Mass. I argue for the Prayer Book position, both because it is the Prayer Book position and also because the position of the Gloria at the traditional place at the beginning of the service comes as a wedge between the Kyrie and Collect which, I believe, ought to go together.

"She argues, however, that from a musical point of view the Gloria ought to come at the beginning, especially if a setting originally written for the Roman Mass is used; her point being that there is a definite melodic pattern running through the entire service. This she claims is broken if a Gloria, written to be sung at the beginning, is sung at the end. Is this a sound argument for the Roman position?"

We are assuming that the writer means the short Kyrie following the Summary of the Law, rather than referring to the responses after the Commandments, in that which we are about to say. If this is the case, then we see no point in the argument that the Kyrie and the Collect should be inseparable. The Kyrie is the remnant of a Litany which once preceded the Gloria. It has never had any connection with the Collect of which we are aware.

There are several good reasons why the Gloria might be transferred to the beginning of the service. In the first place it would provide a canticle at the beginning which would sound the note of thanksgiving which is characteristic of the Eucharist. Many people feel also that in its present position in the Prayer Book it forms an unwelcome anti-climax to the service, the climax of which is the Communion itself. Choirmasters favor the earlier position, considering it easier to produce better singing of the canticle at that point than later in the service.

On the other side, aside from the fact that as the Prayer Book position it deserves to be defended, the argument presented for the position of the Gloria at the end is that it heightens and suitably adds to the post-communion thanksgiving. In this position it ends the service on a definite note of praise.

There seems no sound argument for changing the position solely for musical considerations. In the first place, there is no necessity for using music adapted from settings of the Roman Mass. Many of them are unsuitable because their music is secular rather than sacred in character. In adapting such service music to English words certain changes must be made in the music so that the original pattern is to some extent destroyed. If it is a genuine adaptation for our service, and not merely an English translation, the arranger should take into consideration the position of the Gloria at the end, rather than at the beginning of the service.

So many fine masses have been written for the English and American Prayer Book services, which provide for the Gloria at the end rather than at the beginning, that the purely musical consideration should not enter into this discussion. Music must always be secondary to the service and not primary.

NEWS OF THE CHURCH

"Give Finland More Than Relief Funds"

Bishop Manning Urges All Needed Material Support in Fight for Principles Christians Share

NEW YORK—In Finland's desperate need, it is not enough for us to give relief funds, Bishop Manning of New York stated on January 31st at the annual dinner of the Church Club of New York at the Waldorf Astoria hotel. The Bishop said:

"I hold that those nations which are struggling, at untold cost to themselves, to uphold those principles of human life in which we believe, have a right to our moral and spiritual support and also to all the material support which it may be necessary for us to give them.

"If Communism and Nazism should overwhelm Europe, where should we then stand and what would be our situation as a nation?"

Any ultra pacifist who says that the Finns are doing wrong to resist aggression "has something wrong with his moral eyesight," according to the bishop. He added:

"I say that as Christians and Americans we are untrue to our ideals and traditions unless we give Finland not only funds for relief but also funds to enable her to purchase the arms necessary for her continued resistance and defense—and in saying this I do not take refuge in the statement that I am speaking only as a private citizen, I say this as a Christian and as a bishop of the Christian Church."

Bishop Manning said, in conclusion, that there is one thing, and one only, which will bring true help to this world:

"Men can not be helped, and the need of this world can not be met by a rationalized, minimized, and reduced Christianity. That has been tried, and it has failed utterly. We need now the supernatural power and help of Christ's religion, the power of the full Gospel, the Gospel of the Lord Christ and of His Church. It is by standing faithfully for this divine truth of Christ and His Church as revealed once for all, as declared in the New Testament, and as, in the providence of God, it is given to us in our Prayer Book, that we shall do our part for Christ our Lord, and for the coming of His kingdom among men.

Much interest was also shown in an address at the dinner by Dean Carl W. Ackerman of the Columbia graduate school of journalism on the subject of The Internationalism of Christianity.

Resigns New York CMH Post

NEW YORK—Marguerite Marsh has resigned as executive secretary of Youth Consultation Service, Church Mission of Help, of the diocese of New York, and is taking a leave of absence until her resignation becomes effective on May 1st.

Birth Control Committee Includes Noted Clergymen

NEW YORK (RNS)—The Birth Control Federation of America will be aided by the Rt. Rev. H. P. Almon Abbott, bishop of the Episcopal diocese of Lexington, Ky., the Very Rev. Edwin S. Lane, dean of Trinity cathedral, Phoenix, Ariz., and clergymen of several other Churches who have recently accepted membership on the national sponsoring committee. These include:

The Rev. Dr. George A. Buttrick, president of the Federal Council of the Churches of Christ in America; Dr. Henry Sloane Coffin, president of Union theological seminary, New York; Dr. Harry Emerson Fosdick of Riverside church, New York; Dr. John Howland Lathrop of the First Unitarian church, Brooklyn; and Rabbi Wise of the Central Synagogue, New York.

Urges Presiding Bishop's Leadership in Advance

CORPUS CHRISTI, TEX.—Urging the Presiding Bishop to give the Church "a national leadership" in a spiritual advance, Bishop Capers of West Texas recently requested the diocesan council to endorse a similar proposal by Bishop Maxon of Tennessee.

During the council of the diocese on January 21st and 22d at the Church of the Good Shepherd, Bishop Capers quoted a letter from Bishop Maxon, stating in part:

"I believe if you and I, and a few other bishops, in our council addresses, should challenge our own people and at the same time call upon the Presiding Bishop to give us a national leadership, he would eagerly respond. Such a Church-wide spiritual leadership, under the Presiding Bishop, would lift us all, clergy and laity, out of present conditions in the Church, and usher in a new day."

INCREASE MISSION PLEDGE

Bishop Capers also recommended an increase of the missionary pledge from \$3500 to \$5000. The recommendation was adopted.

He reported that confirmations reached the highest number in the history of the diocese, the total being 495.

The treasurer reported that he was able to meet all obligations. The Woman's Auxiliary led all dioceses in percentage increase in their United Thank Offering.

Elections resulted as follows: Clerical deputies to General Convention, Everett H. Jones, William C. Munds, Samuel O. Capers, Charles W. C. Leel; lay, Albert Steves jr., Frank M. Gillespie, A. C. Dulaney, and Robert Corder; clerical provisional deputies, Penrose Hirst, Robert Brown, W. W. Stewart, B. H. Smith; lay, H. H. Warren, Walter Godart, W. W. King, Lee A. Christy; diocesan executive board, Rev. E. H. Jones, Rev. William C. Munds, Howell Ward, and Frank M. Gillespie. The Rev. Everett H. Jones and the Rev. William C. Munds replaced R. M. Allen and C. W. C. Leel on the standing committee.

Mrs. G. G. Thorne was elected diocesan president of the Woman's Auxiliary and Mrs. A. L. Wright, vice-president.

Bishop Parsons to Retire in December

Announces Resignation in Address to Diocesan Convention; Tells of Church's Function

SAN FRANCISCO—Bishop Parsons of the diocese of California announced in his recent convention address that he would present his resignation to the House of Bishops in October and that on December 31, 1940, his retirement would take effect.

At the opening service at Grace cathedral on January 30th, Bishop Parsons stated that the function of the Church is to Christianize society. He stated:

"The last thing that the Christian Church should be is a pressure group . . . We do not want the strength that comes from Church unity so that we can as a Church give directions to statesmen and educators and social workers, so that we can adroitly shift in international relations in accordance with the temporal interests of the Church.

"We want Church unity fundamentally because a divided Christianity is just so far an imperfect witness to Christ. We want it, as much as we can have it at this moment, so that we can bring into this troubled world more and more of the spirit of brotherhood, the good will which alone can make a sound social order, the power of God through those who live with Him, the spirit of Christ through those who count Him Master."

The bishop stated that since the outbreak of war in Europe the attitude of the Churches toward war has changed. Not only are there great pacifist groups, but among enlightened Christian leaders almost everywhere one finds utter repudiation of the possibility of war as a crusade.

MISSIONARIES PRAISED

Bishop Block, coadjutor, gave great praise to the work of the Rev. and Mrs. Thaddeus P. Martin who came to the diocese a year ago to take charge of St. Cyprian's Negro mission. The mission has assumed a great deal of financial aid previously given by the diocese.

Bishop Block also announced that the 1939 contribution to the National Council was almost a 70% increase over 1938.

Speaking of the School of the Prophets, Bishop Block said:

"The school is now a reality. Three successful conferences have been held. The Chapter House, which I suggest might be hereafter designated 'the Cathedral House' has, as you know, been redecorated and refurnished so that it admirably fulfills the purposes of this new venture.

"I have an impressive file of correspondence from the men who have attended, both from within and without the diocese. Some have even declared that the time spent at the school was the richest experience of fellowship and spiritual stimulation of their

Charleston's Feast of Lights Unites People of All Faiths at Combined Service of Orthodox, Episcopal Churches

CHARLESTON, S. C.—The annual "Feast of Lights" Epiphany service, held jointly by the Episcopal Church of the Holy Communion and the Hellenic Orthodox Church of the Holy Trinity, took place on the evening of January 14th. Despite wet weather, the Holy Communion church was well filled with people of all faiths.

Clergy participating were the Rev. William W. Lumpkin, rector of the Host parish; the Rev. Bartholomew Karahalios, rector of the Hellenic congregation; the Rev. Merritt F. Williams, rector of St. Philip's church; the Rev. John A. Pinckney, rector of St. Paul's church; and the Rev. Pierre Guillaume Lambert, rector of the Appalachian school, Penlands, N. C.

Father Lambert attended as a representative of the Old Catholic Church of Europe, under direct commission of His Grace, the Most Rev. Andreas Hinkel, Archbishop of Utrecht, who sent his greetings to the assembled congregation and to the people of Charleston.

At 8 P.M. the church was dark except for the Christ candle on the altar and a great star of electric lights above the reredos. Preceded by three men dressed to represent Melchior, Gaspar, and

Balthasar, the combined choirs of the two churches marched down the north aisle. Meeting the procession of clergy at the bottom of the church, the choirs proceeded up the center aisle, taking places in the choir stalls, the clergy following and proceeding into the sanctuary. During the procession the representatives of the Magi sang "We Three Kings of Orient Are."

Members of both processions carried lighted tapers; when all had taken their places, the lights in the church were turned on, and the service began.

TWO LANGUAGES

The ante-communion service was used, with the Collect, Epistle, and Gospel for the Epiphany. Mr. Lumpkin read the Collect; Mr. Williams, the Epistle; and Fr. Lambert, the Gospel in English. Fr. Karahalios then chanted the Gospel in Greek. The Nicene Creed was said by all.

Addresses were given by Mr. Lumpkin, D. Diasourakis, and Fr. Lambert. The recessional followed anthems by the Hellenic choir and the benediction.

The service had its inception more than 20 years ago and has become part of the tradition of Charleston.

whole ministry. Everyone has asked the privilege of returning for conferences next year.

"Three more conferences are yet to be held this season. Dr. Howard Chandler Robbins of the General theological seminary comes in February, Dean Spencer Elliott of the Cathedral in Victoria in April, and we hope, Bishop Stevens of Los Angeles in May."

SOCIETY WITHDRAWS

Bishop Block announced the withdrawal of the Society of St. John the Evangelist from the diocese:

"After 20 years of faithful service, the Community of St. John the Evangelist has been compelled to announce its retirement from the Church of the Advent, San Francisco, which means, of course, the retirement of the society from its canonical relationship to the diocese.

"The action is taken for the sole reason that by establishing separate Houses in Canada and Japan, the personnel of the society is temporarily diminished in number so that two priests cannot be spared to maintain a parish here, and no community life is possible with a fewer number. . . . To our general regret is added the specific loss incurred by the departure at this time of Fr. Otis."

Part of Bishop Block's speech was devoted to the encouragement of the use of the Church press, and the announcement of the new monthly periodical, *THE LAYMAN'S MAGAZINE*.

In closing his address, Bishop Block said:

"We need a spiritual crusade in every parish and mission of the land. We need the 'rectifying influences of the sanctuary.' 'Man's extremity is God's opportunity.' In prayerful earnestness and in sure confidence in the leadership of the ever-present Christ we summon you to 'Launch out into the deep.'"

Dr. William Keller of the School of Applied Religion in Cincinnati addressed the joint session of the convention and the House of Churchwomen.

Resolutions passed by the convention in-

cluded approval of making April 21st a Church unity Sunday, appointment of a committee to arrange for a special service in the cathedral in December to honor Bishop Parsons, expression of sympathetic aid and assistance to Finnish relief efforts, approval of the marriage law of California, and appointment of a joint committee with the House of Churchwomen to study the status of women in the convention.

DISCUSS CONCORDAT

Dr. Stanley Hunter, moderator of the Presbyterian synod of California gave an address on the proposed concordat of the Episcopal and Presbyterian Churches and pledged hearty cooperation, and expressed appreciation of the visit of Bishop Parsons to the Presbyterian synod.

Father Otis, S.S.J.E., was toastmaster at the pre-convention dinner held at the Women's City Club on January 29th. Guests at the dinner were Dr. William Keller of Cincinnati and Prof. and Mrs. E. P. Miller of Wuchang, China. Mrs. Norman Livermore gave an address asking for women's rights in the government of the Church.

Deputies to General Convention: Clerical, J. L. Patton, John C. Leffler, W. R. H. Hodgkin, Mark Rifenbark; lay, Clifton H. Kroll, Walter Bakewell, H. R. Braden, L. F. Montegale.

Provincial Synod: Clerical, John P. Craine, Charles R. Greenleaf, F. H. Avery, and L. B. Thomas; lay, John S. Graham, Frank E. Lee, E. W. Burr, Dr. T. W. S. Wu.

Diocesan Council: H. R. Braden.

Standing Committee: The Rev. S. D. Walters replaced the Rev. Dr. J. P. Turner.

Consecrates Kansas Church

INDEPENDENCE, KANS.—Bishop Fenner of Kansas officiated at the consecration of the Church of the Epiphany on January 29th. The Rev. William Paul Barnds is rector.

"Intelligent Opinion is Built by Reading"

Bishop of Ohio Urges Laymen to
Learn of Christian Problems by
Reading Church Periodicals

CLEVELAND—Intelligent public opinion on the many questions which are challenging the Church and the Christian world can be developed only when laymen read and learn, Bishop Tucker of the diocese of Ohio told the annual convention meeting January 30th and 31st at Trinity cathedral.

The bishop reminded the convention of the slogan of the Presiding Bishop, "Every Church family should read regularly a Church periodical," and announced the subscription representative for *THE LAYMAN'S MAGAZINE*.

Increased participation in the mission work of the Church was another objective which the bishop set for his diocese.

On the evening of the first day of the convention Bishop Roberts, of the missionary district of South Dakota, described the work of that field to the members of the convention and the Woman's Auxiliary. During January an Indian priest from South Dakota, the Rev. Vine Deloria, visited the diocese of Ohio to secure funds for the rebuilding of a chapel destroyed by a tornado. This chapel will be built to the memory of Miss Katherine L. Mather, whose work in connection with Trinity cathedral and the diocese are known throughout the missionary field.

Discussion of the proposed concordat with the Presbyterian Church was presented, together with a proposed canon on marriage and family relations. No instructions were given to the deputies who are to represent the diocese in General Convention.

The Rev. Andrew S. Gill presented a resolution asking that the General Convention be memorialized on granting the right to layreaders to administer the chalice in Holy Communion. The resolution was lost by a two to one vote.

Clerical deputies to the General Convention will be Dr. John R. Stalker, Dean Chester B. Emerson, Dr. Walter F. Tunks, and Andrew S. Gill; lay deputies, William G. Mather, Richard Inglis, John W. Ford, and T. P. Goodbody.

Clerical provisional deputies will be Dr. B. Z. Stambaugh, V. A. Peterson, Dr. Herman S. Sidener, and Dr. Donald Wonders; lay, J. V. Blake, Homer Giessen, Frank E. Brown, and C. C. Cowin.

Members of the diocesan council will be: Clerical, Andrew S. Gill, W. G. Studwell, and George R. Selway; lay, D. C. Lowles, Laurence H. Norton, and Robert H. Clark.

Appoint Editor

ELKINS, W. VA.—The Rev. John G. Shirley, rector of Grace church and member of the department of promotion and publicity, has been appointed by the executive board of the diocese as managing editor of the *Church News*, the official monthly diocesan publication. He succeeds the Rev. F. T. Cady, who resigned. Mr. Shirley will take charge with the March issue. Miss Ethel Stover, secretary to the bishop, continues as business and circulation manager.

Bishop Follows up Support of Press

Chicago Diocesan Urges Lenten Campaign After Stimulus Given by Church Press Week

CHICAGO—To follow up the stimulus created by Church Press Week, Bishop Stewart of Chicago recently issued a statement to all rectors and Church leaders in the diocese urging them to make a special effort during Lent to increase the number of regular readers and subscribers to Church periodicals, both weekly and monthly.

Declaring that only through these publications can one get a real picture of what the Church is doing at home and abroad, Bishop Stewart emphasized the need for the wider education and knowledge which can be obtained through the Church press.

In regard to the interest in religious news in magazines and daily papers, he stated:

"We are a nation avid for news. We all feel that we must keep up with events at home and abroad—and in every area of human activity, politics, science, education, business, the drama, literature, art, sports, yes, and even religion.

"Religion is treated, you see, as just one of the departments. But religion is nothing of the kind. It is not one of the departments of life. It is, as Browning said, 'all or nothing.' It is the very stuff of life. It begets drama; it creates the greatest art and the greatest literature; without it there is no genuine education; without its postulate of a reliable God controlling the universe there is no solid base for science; without it, politics would be complete corruption, and without it business becomes a brutal and dangerous game."

CHRISTIANITY IS GROWING

Stating that it was a Christian duty of Churchmen to keep up to date on what the Christian faith is accomplishing, Bishop Stewart scoffed at the idea that Christianity is failing. As proof that it is progressing he cited the news of the Church as it appears in its various publications. He stated:

"Christianity is alive as never before and triumphantly on the march. . . . I do not rely on mere statistics although in this country alone in 1938 the gain in membership in all Christian bodies was 950,568, bringing the total up to about 64,000,000. Sixty years ago the proportion of Church members to population was 19%; today it is 59%.

"How can you know what is going on in the Church unless you take at least one Church paper? Do you, for example, know anything about the Forward Movement of Christianity in India; yes, in China and Japan, too? Are you aware of what it meant the past year when 1,500 young Christian people from 72 different countries met in Amsterdam for the first World Conference on Christian Youth?

"Or what went on at Tambaram at the so-called Madras Conference, or what progress the Ecumenical movement is making? Did you know that 53 communions have already accepted membership in the World Council including representatives of every form of non-Roman Christianity from the Old Cath-

Accepts Louisiana Election



BISHOP-ELECT JACKSON

NEW ORLEANS—The Rev. John Long Jackson, rector of St. Martin's church, Charlotte, N. C., has accepted election as Bishop of Louisiana subject to the consent of the bishops and standing committees of the Church. The announcement was made by W. S. Slack, president of the standing committee.

olics and Anglicans and Eastern Orthodox, to the Quakers? Do you know what your own communion is doing here in this diocese and here in the Midwest, in America, in the Philippines, Cuba, Puerto Rico, Liberia, China and Japan?

"These are things which you as a Christian should know, and I urge that the clergy invest every effort to increase subscribers to our Church papers. Will you not respond to the call of the Presiding Bishop and make a special effort during Lent in every parish and mission to increase the number of our regular readers to the Church's publications?"

Recover Stolen Silver

COLUMBUS, GA.—Police have recovered the silver service recently stolen from Trinity church, although the jewels that encrusted the engraving are missing. The thief has not been apprehended.

Chicago Adds \$2,000 to its Pledge to National Council

CHICAGO—An increase of \$2,000 in Chicago's pledge to the National Council for this year was voted at the convention of the diocese on January 30th and 31st. The pledge this year totaled \$46,000 as against \$44,000 paid last year.

Incomplete returns reported in connection with the Every Member Canvass Campaign also showed an increase over last year. The total amount reported to the convention was \$109,404 with several parishes and missions still to be heard from. This compares with an amount of \$108,000 raised last year.

Convention Follows Election of Bishop

Council Approves Social Security Extension and Requests Official Church School Course

NEW ORLEANS—Following the election on January 23d of the Rev. John Jackson as bishop of Louisiana, the annual diocesan council met on January 24th and 25th at Christ church cathedral during the longest cold wave in 56 years.

Important business included the approval in principle of the National Council's resolution on social security, the proposed Canon on parochial indebtedness, and the request of the diocesan board of education that the General Convention provide a new standard and official course of religious instruction for all Church schools.

The centennial fund committee reported that over \$67,000 was received during its campaign, the diocesan debt was paid in full, \$35,000 was invested, and the Centennial Endowment Fund was increased by that amount.

URGE SUPPORT OF PRESS

The Rev. S. L. Vail speaking for the Forward Movement committee emphasized the slogan of the Presiding Bishop, "Every Church family should read regularly a Church periodical," adding, "and every good Catholic, THE LIVING CHURCH." Church Press Week was observed in Louisiana and a representative is soliciting subscriptions with the coöperation of the clergy.

The Rev. J. Hodge Alves preached the opening sermon, urging the council to use all of its resources in every phase of Church work.

Other business included the admission of Trinity church from the status of a mission to a parish.

The diocesan board of Christian education was requested to study the subject of Church secondary schools with the idea of maintaining a school for the children of Church members.

The standing committee reported the gift of a home to be used as the residence for the Bishop. It is now occupied by retired Bishop Morris.

Elections resulted as follows: Clerical deputies to the General Convention, Dean William H. Nes, the Rev. Dr. W. S. Slack, the Rev. D. H. Wattle, and the Rev. S. L. Vail; lay, F. H. G. Fry, Warren Kearny, C. V. Porter, and A. G. Levy; clerical alternates, the Rev. Drs. J. M. Owens and R. S. Coupland, and Rev. Messrs. G. M. Jones and E. F. Hayward; lay alternates, W. S. Wilkinsen, H. W. Palfrey, E. A. Fowler, and George W. Law.

The Rev. Van F. Garrett was chosen to replace the Rev. S. L. Vail as registrar; and the Rev. C. H. Wattle replaced the Rev. Philip P. Werlein on the standing committee.

Heads Commerce Group

PLYMOUTH, PA.—The Rev. Charles Sykes, vicar of St. Peter's church, was recently nominated as the head of a new and larger organization formed by the Plymouth Chamber of Commerce and the Business Men's Association.

Bishop Creighton is Installed at Detroit

Former Bishop Coadjutor Succeeds Retired Bishop Page as Diocesan of Michigan

DETROIT—A joyous but reverent service approaching pageantry in its color and symbolism, was the outstanding event of the convention of the diocese of Michigan, when the Rt. Rev. Frank Whittington Creighton, S.T.D., sixth Bishop of Michigan, was installed by his predecessor, the Rt. Rev. Dr. Herman Page, on the evening of January 31st at St. Paul's cathedral.

Before a vast congregation and representatives of every phase of the diocese's work, Bishop Creighton heard the retired bishop speak these words:

"I, Herman Page, by the authority committed to me by its Convention, do install you, Frank Whittington Creighton, as the sixth bishop of Michigan. The Lord preserve thy going out and thy coming in from this time forth for evermore. Amen."

The Rev. Francis B. Creamer, president of the standing committee, the Rev. Gordon Matthews, the Rev. Ernest E. Piper, the Very Rev. Kirk B. O'Ferrall, and the Ven. Leonard P. Hagger took part in the service. Canon C. W. Hughes of St. Paul's cathedral acted as master of ceremonies.

The group in the chancel was augmented when the time for the actual installation came, by men, women and children chosen as representatives, and the "ministers and lay folk of other communions" who came forward from their seats in the nave and stood before the bishop's throne. Three diminutive representatives of the Church schools stood quietly among their elders as the solemn ceremony proceeded. A few minutes later they were back in their pews; Bishop Creighton read the final prayers at the altar, the long procession filed out of the cathedral, and one of the rarest and most impressive religious services in the history of the city was ended.

When all the pomp and ceremony were over, Bishop Page talked with friends for a short time, then left for the upper peninsula where he conducted a clergy conference the next day.

The service on Wednesday evening was the second time in the day that the cathedral had been filled with worshipers; for in the morning the convention uniting with the convention of women began its sessions with a service of Holy Communion, at which Bishop Creighton delivered his annual address. His remarks on gambling excited active comment in the daily press.

To veteran members of the convention, perhaps the most interesting action taken at the first business session was the decision to revert to the practice of holding the meeting in May instead of January because of icy roads.

Resolutions proposed by the Forward Movement committee, advocating the encouragement of a closer friendship with the Presbyterian Church within the bound-



AT INSTALLATION

Bishop Creighton (left) is preceded by a chaplain with the pastoral staff, symbol of diocesan authority which had just been formally conferred upon him by Bishop Page (center).

daries of the diocese were adopted. A sharp discussion centered around a series of resolutions denouncing war and directing the bishop to memorialize the President on the subject of the wars now in progress.

INVESTIGATE INDUSTRIAL STRIFE

Other recommendations approved by the convention provided for the establishment of an industrial division in the social service department of the diocese to discover causes of industrial conflict and formulate ways of avoiding them.

Mr. Lovett, chairman of the special committee on motion picture and radio programs, told the convention on Wednesday that the character of radio programs is determined almost exclusively by the sponsors, "with little regard to the benefits or disadvantages to the Christian family," and that protests should be made against specific programs, to the sponsor as well as to the station which carries it. At his suggestion, the convention adopted resolutions asking that education in motion picture selection be included in the religious education program of the diocese, and that educational material regarding motion pictures be published in the *Michigan Churchman*.

Elections resulted as follows:

Deputies to General Convention, clerical, Francis B. Creamer, Leonard P. Hagger, Henry Lewis, and Ernest E. Piper; lay, William T. Barbour, Charles O. Ford, John C. Spaulding, and Frank J. Weber.

Standing committee, William T. Barbour and the Rev. Henry Lewis replaced Rogers Marquis and the Rev. G. Matthews.

Executive council, the Rev. Messrs. Otis G. Jackson, Dean O'Ferrall of the cathedral, Hedley G. Stacey; and A. Fletcher Plant, Ernest C. Simmons, and Charles C. Zabriskie.

Called Outstanding Citizen

ASHLAND, KY.—The Ven. Francis M. Cooper, rector of Calvary church and arch-deacon of the Ohio Valley, has been chosen by the local Junior Chamber of Commerce as the outstanding citizen of Ashland in 1939. He was guest of honor at a banquet on February 6th.

Elect Trustees to Pension Fund Board

Rev. Drs. O. J. Hart, J. F. Scott Fill Offices Until General Convention Meets in October

NEW YORK—The Rev. Dr. Oliver J. Hart, and the Rev. Dr. John F. Scott were recently elected to the Board of Trustees of the Church Pension Fund of the Episcopal Church.

Vacancies were created by the recent deaths of Dean Milo H. Gates of New York City and the Rev. Dr. Frank H. Nelson of Cincinnati. The replacements were announced by William Fellowes Morgan sr., president of the organization.

Dr. Hart, who is the rector of St. John's Church, Washington, was also elected to the executive committee. Dr. Scott is rector of All Saints Church, Pasadena, Calif. The term of office in both cases extends to the next session of the General Convention in October.

All of the officers of the Fund were re-elected. They include Bishop Davis of Buffalo and the Hon. Frank L. Polk, vice-presidents; Bradford B. Locke, executive vice-president; J. P. Morgan, treasurer; and Robert Worthington, secretary.

ASSETS EXCEED \$34,000,000

The Church Pension Fund, which began operations in 1917 as the official pension system of the Episcopal Church, has assets in excess of \$34,000,000 and is paying pensions to retired clergymen and to widows and children of deceased clergymen at the rate of \$1,341,000 a year. Mr. Morgan stated that the invested assets of the Fund, as of December 31, 1939, had a market value of \$33,430,000 compared to a cost of \$32,681,000.

Reports were also made available covering the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation, both of which are affiliates of the Church Pension Fund. William Fellowes Morgan sr., is also president of these corporations. The Life Corporation reported assets of \$5,745,000 of which approximately \$1,000,000 is surplus. The corporation, which restricts its facilities to clergymen and active lay workers of the Church, has insurance in force of \$25,322,000 and also conducts a substantial annuity business.

The fire company, which insures only properties of the Episcopal Church, has in force \$91,466,000 of insurance. This represents an increase during 1939 of \$6,275,000. The company reported a successful year, after paying gross losses of \$100,812 as against \$136,397 in 1938.

LIMITATION REMOVED

A recent announcement by the Fund removed a limitation on the disability allowance for clergymen ordained prior to March 1, 1917. They now may receive the full old-age allowance after permanent disability has been certified by an impartial board.

Sponsor Conferences to Aid Forward Movement

PITTSBURGH—To further interest in the Forward Movement, a series of conferences for the clergy and laity of the diocese of Pittsburgh was held recently, under the leadership of the Rev. Anson Phelps Stokes jr., of Columbus, Ohio. The conferences, arranged by the Ven. T. H. Carson, were held on each day after a celebration of the Holy Communion. Attendance was unusually good.

Keep America Out of War, Bishop Quin Urges

GALVESTON, TEX.—Bishop Quin of Texas urged Americans to do everything possible to keep America out of war in his annual address to the council of the diocese which met from January 21st to 23d at Trinity church. Bishop Quin said:

“Whether you take the attitude that wars must be; or that wars of defense are holy; or that you will accept internment rather than violate your conscientious objection to any war—in whatever class you belong—it does seem to me that we must do everything we can to keep this nation from becoming involved; not because we are afraid to fight or too proud, but because some day some representative nation will be called on to give its leadership to the ultimate settlement of the present wars, and we should be ready to take such leadership when that time comes.”

The Rev. Charles Sheerin, vice-president of the National Council and preacher at the Sunday evening service, presented a plea for the extension of the missionary program.

The treasurer of the missionary funds, Karl Sherman of Waco, reported that for the first time in many years receipts for missionary work exceeded promised quotas from the Churches. The Council voted to accept the full quota of \$22,000 asked by the National Council for 1940, an increase of \$2,000 over 1939.

Further signs of advance were noted in the admission of a new congregation, the Church of St. John the Divine, Houston, organized late in 1939 as a parish without ever having been classed as a mission. Grace mission, Galveston, was admitted as a parish; and St. Mark's congregation near Houston was admitted as a mission in union with the Council.

Elections were as follows: Assistant chancellor, T. D. McGown; deans of Convocation, the Rev. Henry F. Selcer, Ernest R. Stires, J. Lawrence Plumley, and Lawrence Chowins; trustees of the University of the South, A. S. Cleveland and the Rev. O. G. Helvey. Others were reelected.

Call Deaconess

MENLO PARK, CALIF.—Knowing the significance to the Church of the increasing population of the vicinity, Trinity church has called Deaconess Helen Hill to assist in its expansion program.

Miss Hill, a graduate of the New York training school for deaconesses, has done social service work at Grace chapel, New York City; and parish and religious education work in the diocese of Olympia, the missionary district of Nevada, and the diocese of California.

Resolution Provides for Pension System

Convention of Western Michigan Disapproves Extension of Social Security Act

BATTLE CREEK, MICH.—Disapproval of the inclusion of lay employes of the Church under the old age insurance benefits of the Social Security Act and amendment of diocesan canons to provide a system of retirement pensions for all lay employes were principal features of the convention of the diocese of Western Michigan on January 16th and 17th in St. Thomas' church.

The resolution establishing the pension system read in part:

“The executive council shall establish a system of retirement pensions for all lay employes of the diocese, the association of the diocese, and any board or officer thereof, receiving compensation of \$75 or more a month, similar to that now provided by law for employes of business corporations. For that purpose the executive council shall enter into an annuity contract with the Church Life Insurance Corporation for each employe.

“Said plan shall provide for the payment by the diocese of premiums amounting to a percentage of the wages or salary of each employe, and for the deduction of a percentage of the amount of such premiums from the wages or salary of the employe. The total not to be less than 6% of the wages or salary. Provided, however, that this shall not apply to present employes who may elect, in writing, not to come under this plan. The executive council is empowered and directed to determine all details of the plan not herein provided.

“The parishes and missions of the diocese shall institute a system of retirement annuities for lay employes thereof, similar to that in effect in the diocese for employes of the diocese; and that in each parish and mission the vestry by a standing resolution determine the details of the plan to be in effect in that parish or mission and enter into a contract for such annuities with the Church Life Insurance Corporation. Provided that this section shall not apply to employes receiving less than \$300 in any calendar year, nor to present employes who elect, in writing, not to come under this plan.”

At the opening session, a lively discussion of plans for a forward movement in rural work took place. Because a large area of the diocese has no contact with established parishes and missions, a program will be prepared to bring into the Church these thousands of people in small towns and in the country.

The Rev. Harold J. Weaver, of the Forward Movement staff in Cincinnati, was in charge of the Forward Movement exhibit of literature, and placed special emphasis on the material pertaining to rural work. He also spoke of THE LAYMAN'S MAGAZINE.

Deputies elected to General Convention include: Clerical, William A. Simms, H. Ralph Higgins, A. Gordon Fowkes, and Donald V. Carey; lay, Norman A. Lilly, Dr. Horace J. Beel, Charles H. Walker, and Dr. Charles L. Dibble; alternates, clerical, Don M. Gury, Harry L. Nicholson, John B. Love, and A. F. Traverse; lay, Dr. J. B. Jackson, Chester C. Wells, Harry Jennings, and S. G. Deam.

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Urge Proper Care of Church Trust Funds

Committee of House of Bishops
Asks Compliance With Canons,
Suggests Safeguards

GRAND RAPIDS, MICH.—Pointing out
that the Canons of the Church
providing for adequate protection
of trust funds apply in part to parishes
and missions as well as to dioceses and
districts, the committee of the House of
Bishops on proper care of trust funds has
issued a statement urging compliance with
the Canons and suggesting methods of
applying canonical safeguards.

The committee was appointed at the
November meeting of the House of
Bishops, and is made up of Bishop Whitte-
more of Western Michigan, Bishop Mann
of Pittsburgh, and Bishop Washburn of
Newark. Their statement said:

"The Church may in general well be proud
of the devotion and integrity of its treasurers
and financial advisors. There have, however,
been instances where matters for which the
members of a board have been jointly respon-
sible have been left in the hands of one man.
In a few cases this confidence has been be-
trayed. Quite apart from the possibility of
such unfortunate instances, a committee of
men all of whom are trained in finance will
usually handle trust funds better than a sin-
gle individual.

"Both efficient management of the funds of
the Church and the removal of the possibility
of dishonesty are secured when the members
of a board or committee recognize their cor-
porate responsibility. It need hardly be added
that in all cases treasurers and all others in
control of funds should be bonded in sufficient

Emergency Fund Grants Needed Help to Hospitals

SHANGHAI, CHINA—Substantial re-
lief granted to St. Luke's and St. Eliz-
abeth's hospitals from the China
Emergency Fund, is shown by a late
report to the National Council.

These hospitals are now doing more
than double their normal work because
of the hundreds of thousands of refugees
in Shanghai. The report tells of special
grants for emergency travel and special
relief to Chinese clergy, catechists, and
Bible women, as well as to members of
the American mission staff.

Repairs are being made to the build-
ings of St. John's university and Middle
school, which were badly damaged dur-
ing the fighting. Repairs at St. Mary's
Hall are also reported, together with
aid to refugees at Soochow, Nanking,
Chinkiang, and other places.

The amount asked for the China
Emergency Fund was \$300,000, of
which \$244,000 has been received.

amount to insure adequate protection against
loss to the Church."

In regard to the requirement of Canon
51, section 2, that "custodians of all trust
and permanent funds for Church purposes
shall deposit the same in trust" with some
banking institution, the statement says,
"This means much more than the rental of
a safety deposit box. It signifies a trust
agreement with the institution in question."
Use of such institutions as fiscal agents is
recommended, with instructions that no
institution shall sell securities or convey
titles to real estate without proper author-
ization in a manner clearly specified.

Securities should be kept in a safe de-
posit box, "not in desk drawers nor with
private papers of some individual in his
own safe deposit box," says the report.
"No one person alone should have access
to this box."

The required audit, called for in Canon
51, section 3, should include, the statement
says, "examination of the actual securities
of the Church," and the auditor should
state in his report that he has made such
examination.

Calling attention to the fact that Canon
51, section 4, makes mandatory the appoint-
ment of a finance committee or department
of finance, the statement declares: "where
it does not exist, the committee urges
prompt compliance with the Canon."

AUDIT REQUIRED

As to parishes, the committee emphasizes
that in general parochial funds should be
administered in accordance with the prin-
ciples laid down for diocesan funds; that
an annual audit is required, that the budget
system be used, and that special care should
be exercised by parochial officers to prevent
loss. The statement concludes:

"Offerings made at all services should be
counted by two trustworthy persons and the
amount, with the date of the service, entered
in a book kept for the purpose.

"Money given by parishioners for missions
should never be used for current expenses,
but should be kept separately, preferably by a
missionary treasurer, and forwarded to head-
quarters at regular intervals."

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Big Brother Movement in Detroit Requires Services of a Full-Time Secretary

DETROIT—Because the full-time services of an executive secretary are now necessary in the Big Brother Movement, Capt. Edgar A. Lucas, formerly of the Detroit City Mission staff, has been appointed to this position with offices at the Juvenile Court.

The Big Brother Movement, organized here less than two years ago, is composed of more than 125 laymen, including doctors, business men, factory workers, clergy, and others. The Juvenile Court and police department refer hundreds of boys to this group for advice and aid.

Diocesan Canon Limits Church Debt in Atlanta

MILLEDGEVILLE, GA.—A canon limiting Church debt except by consent of the bishop and standing committee was adopted at the council of the diocese of Atlanta which met January 24th at the Church of the Epiphany.

As a whole, the financial condition of the diocese is good. The treasurer reported all bills as paid and indebtedness of only \$3,000 on the bishop's residence. A gift of \$5,000 to buy property for a permanent camp for young people was announced.

In his address Bishop Mikell suggested a drive for funds needed for buildings at the camp and for new churches. The Hon. E. E. Pomeroy was appointed to name a committee to raise the funds.

Elections resulted as follows: Clerical deputies to General Convention, Theodore S. Will, Charles Schilling, John M. Walker, and M. M. Warren; lay, H. M. Heckman, Edwin L. Sterne, W. C. Turpin jr., and the Hon. E. E. Pomeroy.

Clerical alternates will be T. V. Morrison, H. G. Walker, C. E. Wood, and David Cady Wright jr.; lay alternates will be appointed by the bishop.

On the standing committee W. C. Turpin jr. and Dr. C. T. Nellans replaced E. B. Harrold and Calhoun McDougall. Other officers were reelected.

Four Churches Campaign to Increase Attendance

NEW CASTLE, PA.—Long a Methodist and Presbyterian stronghold, this area will become the field of a home visitation and "Go to Church" campaign during Lent, through the combined efforts of at least four Churches including the Roman Catholics.

A unanimous motion expressing appreciation to the Roman Catholic clergy for a fine spirit of coöperation was passed at the meeting of the New Castle Ministerial Association on January 15th at the First Presbyterian Church.

Dr. J. J. McIlvaine, in charge of the home visitation campaign in the interest of Church attendance, said that lists of streets and residents will be made up, and territory allotted to each Church.

There will also be several pulpit exchanges.

The Rev. Dr. C. H. Heaton outlined the plans in his report for the committee on evangelism. The Rev. P. C. Pearson, rector of Trinity Episcopal church, was a sub-chairman.

Bishop of Algoma is Elected in Canada

Rev. Dr. George Kingston Accepts
Post, Metropolitan Announces;
Four Ballots Taken

SAULT SAINTE MARIE, ONTARIO—The Rev. Dr. George Frederick Kingston, dean of residence and professor of ethics in Trinity college, Toronto, was on January 17th elected bishop of Algoma by the diocesan synod in special session here. His acceptance was announced by the bishop of Moosonee, acting metropolitan of the ecclesiastical province of Ontario.

Elected on the fourth ballot with the necessary two-thirds majority from among 23 nominees, Dr. Kingston is known as a Catholic and a natural successor to the Rt. Rev. Rocksborough R. Smith.

Bishop Smith, a frequent visitor to the United States, resigned last year to become general secretary of the Church Union in England, and, since the war caused postponement of all staff changes in that body, has for the present accepted the vacant living of Stoke Damarel, Devonshire.

Algoma, very much a missionary diocese, is the work-center of the Canadian congregation of the Society of St. John the Evangelist.

Dr. Kingston, Canadian-born and now in his 51st year, studied at Toronto, Harvard, and Oxford universities. A graduate of Trinity college, Toronto, ordained deacon and priest in the same year, 1916, he was from 1920 to 1922 professor of philosophy at King's college, Nova Scotia, until he left to take over his present work at Trinity. He received his M.A. in 1914, his B.D. and Ph.D. in 1923. In 1937 he became a canon of St. James' cathedral, Toronto.

Archbishop Owen, primate of all Canada, expressed keen satisfaction over the appointment. He stated:

"I feel sure the whole Church joins with me in thanksgiving that such a good and stable man has been elected Bishop of Algoma. I have known him for many years and at all times found him a splendid administrator, a true leader of men and the friend of humanity."

The consecration will take place sometime in spring, but Dr. Kingston does not expect to leave Trinity until the end of the academic year. He looks forward to his new work with high purpose. His telegram of acceptance read in part: "Though I am unworthy of such a high calling, I dare not refuse the call."

Greek Classes Held

LEXINGTON, KY.—A Greek day school meets every afternoon, from four to six, in the parish house of the Church of the Good Shepherd. Reading and writing classes in the Greek language are taught by a native of Greece who was a school teacher there. Students are children of the many Greek families resident in the parish.

Mansion in Washington Bequeathed to Diocese

WASHINGTON—The William C. Rives mansion was recently turned over to the diocese of Washington by Mrs. Philip M. Rhinelander, as a memorial to the late Bishop Rhinelander, and will be converted into headquarters for offices of the diocese.

It is understood that when the late Bishop Rhinelander was approached with a view to the possible purpose of the home for diocesan purposes, he decided to deed the property to the diocese as a gift. Mrs. Rhinelander was the sister of the late Dr. Rives.

The mansion, four stories high, is worth about \$70,000. The diocesan offices will be transferred to the Rhode Island avenue address in spring.

For the past year or more, the diocesan headquarters have been housed at Washington cathedral on Mount St. Alban.

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reach greater spiritual heights, we believe, at the time of their Confirmation, than perhaps at any other religious milestone in their lives. It has always seemed to us, therefore, that gifts given at Confirmation take on a richer significance than ordinarily, and to those who plan such gifts in the days or weeks to come, may we not ask that you drop us a card, that we may make some suggestions for such gifts born of our experience, and our complete selection of fitting things for such an occasion.

We hope this little advertisement meets the eyes of Priests and Vestries who are in the habit of remembering their Confirmation candidate with some appropriate gift.

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Lack of Christian Focus is Discussed

Benefits of Christianity Told at 20th Meeting of Massachusetts Church Service League

BOSTON—World benefits from Christianity and present day lack of Christian focus were discussed at the 20th annual meeting of the Massachusetts Church Service League which was held on January 17th, after a special meeting for business and professional women.

Under the caption, "Issues in Contemporary Religious Thought," the Rev. Dr. Henry P. Van Dusen led the morning conference for clergy and laymen in the Cathedral Church of St. Paul. This conference paralleled the annual meeting of the Woman's Auxiliary in Ford Hall at the same hour with Miss Eva D. Corey presiding.

Miss Katharine C. Eynon, visitor to the World Conference of Christian Youth in Amsterdam, Holland, last summer, conveyed to the women at this session, as well as to those meeting on the evening before, the value in serious intent of Christian youth and the sub-stratum of mutual tolerance and understanding thus far achieved.

Miss Elise G. Dexter gave to the professional group of women an eye-witness account of the hegira of 50,000,000 people,

100,000 Pastors Asked to Denounce Sale to Japan

NEW YORK—An embargo on Japanese war materials was recommended in churches throughout the United States on February 4th, if 100,000 pastors responded to the plea made by the American Committee for Non-Participation in Japanese Aggression.

Among Church leaders who endorsed the campaign were two Episcopal clergymen: Bishop Oldham of Albany, president of the World Alliance for International Friendship through the Churches, and the Rev. Anson Phelps Stokes, canon of the National cathedral, Washington.

The letter and statement sent to the pastors pointed out that the destruction of churches, missions, schools, and hospitals, as well as the taking of lives is being financed through American purchases of Japanese goods.

the greatest mass movement in all history, which is crossing Asia to China's most western boundary on the confines of Burma.

Dr. Van Dusen's afternoon address to men and women packing Ford Hall was based on his deductions from an acute appraisal of Christianity, in more than 100 mission stations visited during 40,000 miles of travel in connection with attendance at the International Missionary Conference in Madras, India.

Student Appointed as Lay Missionary

Hobart Graduate to Work in Puerto Rico With Bishop Colmore; Plans to Enter Seminary in Fall

ROCHESTER, N. Y.—A missionary post in Puerto Rico will be temporarily occupied by a young Churchman who plans to enter the General theological seminary in New York City next fall.

Eight months of service as a lay missionary have been arranged for Ralph K. Webster, Corning, N. Y., a member of the class of 1940 at Hobart college, according to an announcement by Bishop Reinheimer of Rochester.

Mr. Webster has been active in the Young Churchman's organization of the diocese, serving as its first president. In Puerto Rico he will work under direction of the Rt. Rev. Charles B. Colmore.

Celebrate Golden Wedding

ROYAL OAK, MICH.—The Golden Wedding anniversary of the Rev. and Mrs. Wm. R. Blachford, and the 54th anniversary of his ordination were observed recently at St. John's parish here. Bishop Creighton of Michigan addressed the 300 persons present. Mr. Blachford is the former rector.

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Primate Examines Convention Set-up

Presiding Bishop Visits the Kansas City Auditorium Where General Convention is to Meet

KANSAS CITY, Mo.—Presiding Bishop Tucker visited here recently to examine the physical set-up for the General Convention in October.

The Presiding Bishop visited the Municipal Auditorium, where the convention will be held. The Kansas City Chamber of Commerce has made arrangements for its free use.

Bishop Tucker was the guest of Bishop Spencer of West Missouri and of Dean Claude W. Sprouse, of Grace and Holy Trinity cathedral. With them he visited the William Rockhill Nelson Gallery of Art, where he was especially interested in the Oriental collection.

NEWSPAPER COMMENTS

After the departure of Bishop Tucker, the *Kansas City Star* made this editorial comment:

"The visit to Kansas City of Bishop Henry St. George Tucker, primate of 2,000,000 Episcopalians in the United States, is a reminder that next fall this city will be host to one of the great religious gatherings of the world.

"Bishop Tucker, who occupies a position in the American Episcopal Church similar to that of the Archbishop of Canterbury in the English Church, insofar as the Church organization itself is concerned, was here to meet the committee in charge of arrangements for the convention, which will bring from 15,000 to 20,000 persons here next October.

"It was notable that in his conversations with the committee the Bishop stressed the wish that Kansas City be moderate in its entertainment. This is not the time, Bishop Tucker said, to embark on an elaborate program of that sort. The world is in a great crisis, which may be intensified by next fall, and the delegates who will assemble here from all over the globe will ask for the opportunity to work.

"Paraphrasing the words of the messengers of John the Baptist to Jesus Christ, he said that the world was asking of Christianity, 'Art thou the true Church, or look we for another?' In other words, the challenge is more poignant to the Christian faith today than in all the 1,900 years of its existence.

"Bishop Tucker, a statesman as well as a prelate, sees the world problem with great clarity. He may be expected to transmit his vision to his Church when its representatives meet here next fall."

San Joaquin Women Elect

SAN JOAQUIN, CALIF.—Miss Maude William of Stockton was elected at the Annual Meeting of the San Joaquin Church Service League and Woman's Auxiliary held in St. Paul's church, Bakersfield, January 24th to be diocesan president for another three year term.

Delegates elected to the triennial meeting of the Woman's Auxiliary are Miss Maude Williams, Mmes. L. C. Sanford, Stephen Ross, Percy Neate, and A. L. Walters, Alternates, Mmes. G. F. Pratt, C. A. Lease, W. G. Uridge, and W. E. Patrick.

Double Meeting Marks Anniversary of Bishop

WILMINGTON, N. C.—Celebrating the 25th anniversary of the consecration of Bishop Darst, the convention of the diocese of East Carolina and the Woman's Auxiliary met at the same time this year, on January 24th and 25th in St. James' church.

During the anniversary service on the first evening of the convention, the Rev. Stephen Gardner, chairman of the celebration committee, read letters and telegrams from the Presiding Bishop, Bishops Penick of North Carolina, Gribbin of Western North Carolina, Brown of Southern Virginia, Capers of West Texas, Wing of South Florida, Mikell of Atlanta, and Green of Mississippi; and the diocese of Upper South Carolina.

Telling of the admiration, respect, and affection with which each group regards the bishop, George B. Elliott told of the Bishop's work with laymen; Mrs. James G. Staton, the women of the Church; the Rev. R. I. Johnson, the Colored Convocation; Miss Belle Ray Tillinghast, young people; and Bishop Thomas of South Carolina, the National Church.

Elections resulted as follows: Deputies to General Convention: Clerical, Mortimer Glover, Alexander Miller, John C. Grainger, and W. R. Noe; alternates, Stephen Gardner, E. F. Moseley, W. Tate Young, and George F. Hill; lay deputies, George B. Elliott, W. G. Gaither, Guy C. Harding, and J. Q. Beckwith; alternates, C. R. Wheatly, D. M. Warren, J. A. Moore, and R. S. Plummer. The standing committee will include the Rev. Messrs. Worth Wicker, Jack R. Rountree, and C. E. Williams; and Albert Cowper and Guy C. Harding.

Elected by the Woman's Auxiliary for the Triennial meeting were: delegates, Mmes. Louis J. Poisson, W. O. S. Sutherland, Harry G. Walker, Donald MacRae, and Charles F. Green; alternates, Mmes. F. F. Fagan, and John W. Hardy; Miss Hennie Long; Mmes. John R. Tolar, and Sam Fowle.

San Joaquin Convocation Observes Anniversary

BAKERSFIELD, CALIF.—The 60th anniversary of the founding of St. Paul's church was celebrated at the 30th convocation of the district of San Joaquin on January 23d and 24th at St. Paul's church.

A united choir service by the Churches in the Southern deanery and a sermon on Church music by Bishop Sanford of the district rounded out the program.

Elections resulted as follows: Deputies to General Convention, Fred A. Eckstrom and the Rev. W. E. Patrick; alternates, the Rev. A. L. Walters and Col. B. C. Allin; members of the executive council, the Rev. Wm. Payne and Col. B. C. Allin; clerical delegates to the synod of the province of the Pacific, J. M. Malloch, G. F. Pratt and A. L. Walters; and lay delegates to the synod, Dr. Fred J. Crease, E. A. Metcalfe, and T. O. Sullivan.

W. F. Willmette and the Rev. William Payne were appointed to replace S. C. deC. Wortley and the Rev. William A. Cash on the council of advice.

Work Among College Students

MORGANTOWN, W. VA.—The University of West Virginia has been selected by the Church Society for College Work for study and investigation as a possible center of student work in the diocese, according to Bishop Strider. The Rev. Harold M. Wilson, who recently became rector of Trinity church will serve as chaplain for Episcopal students at the university.

Who Is Your Patron Saint?

We venture the assertion that not more than one out of twenty run-of-the-mill Episcopalians knows, or even cares, which Saint is assigned to his own birthday in the Calendar of Saints, and who becomes thereby his patron saint. Among so-called Catholic Episcopalians the proportion will run five out of ten, no more. Yet these exquisite people brought the Faith to us, and a lot of them died doing it, the same as Our Lord did. Who cares? Mighty few.

Well, for people who profess a religion based on the lives of Our Lord, His Apostles, and those who followed in The Way, it's nothing less than disgraceful to see and learn how little is known about this phase of our Faith. Snap out of it! Some grand living and dying was done for you and yours. The Saints are entitled to your study and devotions.

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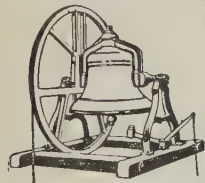
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Optimistic Report by Florida Diocesan

Bishop Juhan Describes Financial
Improvements; Council Favors a
Japanese Embargo

JACKSONVILLE, FLA.—A note of optimism in regard to finance and Church growth was sounded by Bishop Juhan of Florida, in his address to the council meeting recently at St. John's church.

The Bishop pointed out that for the first time in several years, the budget was balanced and the treasurer reported a small surplus. Payments on missionary expectations from the parishes and missions was so regular that it was unnecessary at any time to borrow funds.

The committee on the state of the Church in Florida reported that 1939 had shown a definite increase and steady growth, not only materially but spiritually. Two mission fields, which had lain dormant for several years were reopened, and were showing excellent progress.

A new chapel building had been constructed by St. James' mission, Port St. Joe; and with the assistance and coöperation of the diocese, the Chapel of the Incarnation, a memorial to the late Rt. Rev. Edwin Gardiner Weed, third bishop of Florida, was completed at the University of Florida in Gainesville.

St. Paul's by the Sea, Jacksonville Beach, was elevated from the status of a mission to a parish.

URGE JAPANESE EMBARGO

Another important feature of the council was the adoption of a resolution deploring the fact that 60% to 75% of the imports of Japan for war purposes are bought from the United States, and recommending in the name of "our national ideals of liberty and of Christian civilization" that Congress place an embargo on American war exports to Japan.

The Rev. Walworth Tyng, missionary-in-charge in the sixth archdeaconry of the district of Hankow, China, addressed the missionary mass meeting which opened the council.

At the annual banquet Dr. Alexander Guerry, vice chancellor of the University of the South, Sewanee, Tenn., spoke on the Ideal of the Liberal Arts College. John E. Burleson, son of the late Bishop of South Dakota, exhibited motion pictures of the Church's work in Alaska.

St. John's parish was also host at the same time to the semi-centennial meeting of the Florida branch of the Woman's Auxiliary, of which Mrs. Reuben Ragland, Jacksonville, is president.

Officers for the coming year were generally re-elected except for members of the executive council. Those appointed by the Bishop and endorsed by the council were: the Rev. Messrs. Francis B. Wakefield, Douglas B. Leatherbury, Armand T. Eyler, Henry Bell Hodgkins, Thomas D. Byrne, Frank P. Dearing jr., and C. C. Tarplee; together with the Hon. W. S. Criswell, George Pierce, Alfred Airth, Frank E. Harrison, T. P. Washburn, and George S. Mears.

NECROLOGY



May they rest
in peace.



WILLIAM S. BARROWS, PRIEST

LEXINGTON, VA.—The Rev. William Stanley Barrows died of pneumonia at his home here on January 26th. He was 78 years of age.

Born in Rome, N. Y., he was the second son of the late Rev. Napoleon Barrows, and Isabella Gibson of Albany. He graduated from Trinity college, Hartford, in 1884, and from the General theological seminary in 1888.

For three years he was the rector of Zion church in Little Neck, Long Island. He also served as archdeacon under the bishop of North Carolina. He was headmaster of DeVeaux school, Niagara Falls, N. Y., from 1897 until 1934 when he retired because of ill health.

Dr. Barrows is survived by his widow, the former Margaret Sartwelle of Comanche, Tex.; by three sons, John, Stanley, and George; and by a sister, Mrs. William Robertson.

SAMUEL W. GRICE, PRIEST

NEW YORK—The Rev. Samuel W. Grice, Colored vicar of St. Cyprian's church, died on January 24th in the parish house at the age of 59. Death was caused by a stroke followed by a cerebral hemorrhage.

Mr. Grice was born in Georgetown, S. C., and was educated at St. Augustine's college, Raleigh, N. C., and at the Bishop Payne divinity school, Petersburg, Va. After graduation in 1904, he went to Spartanburg, S. C., where he was in charge of the Epiphany mission. In connection with this work, he supervised a parochial school.

In 1905 he was ordained deacon by Bishop Capers of South Carolina. In the following year, he was advanced to the priesthood. He was married to Susan M. Rhone in 1905. For 17 years, Mr. Grice served on the board of trustees of St. Augustine's college. In 1919 he was named missionary bishop of Haiti, but declined the office.

Funeral services were held on January 28th in St. Cyprian's chapel with Bishop Gilbert, suffragan of New York, officiating. A short service was also held on the campus of Bishop Payne divinity school, where Mr. Grice served as warden and professor for 21 years.

He is survived by his widow and two daughters, Anna Gladys and Susan Marian. A son, Samuel Whitmore jr. died more than 10 years ago.

EVERARD P. MILLER, PRIEST

SCARSDALE, N. Y.—The Rev. Everard R. Miller, retired priest and oldest graduate of the Episcopal theological school, Cambridge, Mass., died on January 20th at his home.

He had suffered a hip fracture in a fall on the previous 17th. He was 87 years old and had been a minister for 64 years.

Mr. Miller received his B.A. degree from the University of Pennsylvania in 1871, his theological degree three years later. He was rector of Grace church, Honesdale, Pa., 1875-79; of St. Peter's in Perth Amboy, N. J., 1879-92; assistant to the rector of St. Ann's, Brooklyn, 1893-1896, and of St. Thomas's church, Newark, N. J., from 1896 until his retirement in 1910.

He is survived by five children, Warren H. Miller of Gloucester, Mass.; Everard P. jr., who is a missionary in China; Mrs. Hobart Upjohn and Miss Dorothy Miller of Scarsdale and Mrs. Francis Bliss of New York.

EDWARD EVERETT HUGHES

FRANKLIN, PA.—Edward Everett Hughes, former city solicitor and head of the Franklin Steel company died at the Edison home on January 19th at Glenmont, N. J., after an illness of six months.

Mr. Hughes was born in Snippenville, Pa., on March 14, 1862. He attended the

public schools of Franklin, received an A.B. degree from Allegheny college and an LL.D. from the University of Michigan. He was admitted to the bar of Venango County, Pa., in 1886. In 1889 he married Susan Taylor Mackey, who died in November, 1932.

In 1935, Mr. Hughes married Mrs. Mina A. Edison, widow of the late Thomas A. Edison, who survives him. Also surviving are two sons, Henry M. and Chas. M., both of Pittsburgh; two sisters, Mrs. Harry Lamberton of Franklin and Mrs. Frances H. M. Moorhead of Atlantic City, N. J.; a brother, Eugene E. of Chicago; and five grandchildren.

Mr. Hughes was honorary vice-president of Thomas A. Edison, Inc. His activities included the Rotary club, Delta Tau Delta fraternity, and the Masons.

Funeral services were held at the residence in Llewellyn Park, N. J., on January 21st, and in St. John's church on January 22d, with the Rev. W. Robert Webb officiating.

Every Member Canvass Permits Budget Increase

SAVANNAH, GA.—Results of the Every Member Canvass in the diocese of Georgia permitted an increase of several thousand dollars in the budget which was approved at the meeting of the executive council on January 15th and 16th at Christ church.

The increases provided an appropriation of \$1,000 for St. Michael and All Angels' church, Savannah; and for a priest to be permanently in charge of St. Paul's church, Jesup, and the missions at McRae, Ludowici, and Baxley.

The publication of the diocesan paper, the *Church in Georgia*, will be increased from four to six issues a year. Two lots adjoining Camp Reese on St. Simon's Island were also purchased.

After the Rev. Albert R. Stuart outlined the need of the National Council, the diocese appropriated \$6,000 to the National Council for 1940.



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Died

KEFERSTEIN, CARL B., after an illness of 10 days, died on January 23, 1940, and was buried from St. Margaret's church, Washington, D. C., where he was junior warden. The Rev. H. S. Smith, D.D., the Rev. C. A. Hensel of Baltimore, and the Rev. A. G. W. Pfaffko of Blue Ridge Summit, Pa., officiated. The funeral took place on Thursday, January 25, 1940. Interment was at Rock Creek cemetery.

Mr. Keferstein was also senior warden of the Church of the Transfiguration, Blue Ridge Summit, Pa. He is survived by his widow; one daughter, Mrs. W. H. Willis; three grandchildren; and one sister, Mrs. Frederick Morck.

PERSONS, ANNA COLESBERRY WILLIAMSON, wife of the Rev. Frank Stanford Persons II, rector of St. Mark's Church, Mauch Chunk, Pa., a lifelong missionary of the Church, at home and abroad, entered Life January 21st.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wisconsin.

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ST. MARY'S HOSTEL, 407 West 34th street, New York City. Attractive furnished rooms for women—with or without bath. Reasonable rates. Address SISTERS OF ST. MARY, St. Mary's Hostel.

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CHURCH FURNITURE. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment. Catalog and details on request. REDINGTON Co., Department X, Scranton, Pa.

BRASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalice, Ciborium, Patens. Booklet of designs submitted on request. REDINGTON Co., Department 805, Scranton, Pa.

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ASSISTANT wanted, single, young, Mid-Western parish. Box J-1422, THE LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, young, unmarried, energetic, required by large Brooklyn, N. Y. church for six months. Certainty of rectorship if successful. No ritualist. Parish visiting essential. Box S-1424, THE LIVING CHURCH, Milwaukee, Wis.

ASSISTANT PRIEST, young, single, Catholic, wanted for large city parish. Apply, giving full information, to the REV. HUBERT G. WRINCH, 1981 Lincoln avenue, St. Paul, Minn.

RATES

for classified advertising

- Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Quiet Days, Radio Broadcasts, Resolutions, Special Services, and all other *solid* copy classifications, excepting only Positions Wanted and Retreats:
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POSITIONS OFFERED

CHURCHWOMEN, YOUNG PEOPLE, make money in your spare time selling subscriptions to THE LIVING CHURCH to your Church friends. This is a splendid way to earn more spending money. You may earn as much as \$5.00 an evening, for we pay a liberal commission and bonus. Write at once for details to BUSINESS MANAGER, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

ORGANIST, choirmaster, teacher, and director of choral groups, English trained, desires position. Excellent testimonials from bishops and clergy. Professional, volunteer, or male choirs. Apply Box 12, Dover, N. J.

DORMITORY MATRON, capable, as traveling companion for summers. Can drive. Box K-1427, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST - CHOIRMASTER. Somewhere there is a church that has an *unfulfilled* desire for a musical worship based on the highest ideals. The realization of such a desire would require the services of an organist-choirmaster of definite ability and vision. I would like to hear from that church. Box M-1426, THE LIVING CHURCH, Milwaukee, Wis.

LOCUM TENENCY or exchange wanted for the month of August with use of furnished rectory within easy driving of the Atlantic coast. Preferably in Maine, New Hampshire, or Massachusetts. Box R-1423, THE LIVING CHURCH, Milwaukee, Wis.

REPRINTS

REPRINTS of any article appearing in THE LIVING CHURCH may be obtained at remarkably low prices if your order is placed within three days of the date of the issue of THE LIVING CHURCH in which the article appeared. Rectors and active lay people will find these reprints a splendid teaching instrument. Write for our schedule of low prices now, addressing Department R, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

THE LIVING CHURCH, in an effort to promote the practice of going into Retreat among laymen and clergymen, calls attention to its new service. In the future, THE LIVING CHURCH will print *free of charge* in its classified section *one* notice of any retreat held for Episcopal clergymen, laymen, or laywomen. Further notices will be charged for at our usual low rates.

Send notices early to the advertising department of THE LIVING CHURCH, Milwaukee, Wisconsin.

QUIET EVENING FOR MEN: Saturday, February 17th, St. Clement's Church, Philadelphia, from 5 to 9 P.M. Conductor, the REV. PAUL D. COLLINS. Reservation for supper should be made through the Clergy House, 2013 Apple Tree street.

RETREAT for women on Saturday, March 2d, from 11:30 A.M. until 4 P.M. at St. Alban's church, Olney, Pa. If you plan to attend, please notify the REV. ARCHIBALD C. KNOWLES, 555 Pelham Road, Germantown, Philadelphia.

RETREAT for men on Sunday, March 3d, from 4 P.M. until 7:45 P.M. at St. Alban's church, Olney, Pa. If you plan to attend, please notify the REV. ARCHIBALD C. KNOWLES, 555 Pelham road, Germantown, Philadelphia.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

LLOYD, Rev. J. HUBARD, canonically resident in the missionary district of Kyoto, Japan; is in charge of Emmanuel Church, Chatham, Va. (S. V.), and the missions in Pittsylvania County.

MACKIE, Rev. NELSON W., for some time locum tenens of St. Elizabeth's Church, Upper Ridge-wood, N. J. (N'k); has accepted a call to become rector of St. Barnabas' Church, Apponaug, R. I.

MUELLER, Rev. HOWARD McC., formerly at St. Luke's Church, Live Oak, Fla.; is rector of the Church of St. Michael and All Angels, Savannah, Ga. Address, 207 E. 44th St.

PLUMLEY, Rev. J. LAWRENCE, formerly assistant at Trinity Church, Houston, Texas; has become in charge of St. Mark's congregation, a new mission at West University Place, near Houston, Texas.

SHIRLEY, Rev. GEORGE W., formerly rector of St. Matthew's Church, Charleston, W. Va.; is rector of St. Thomas' Church, Thomasville, Ga.

SUMMERS, Rev. THOMAS W., formerly rector of St. Stephen's Church, Houston, Texas; has accepted a call as rector to the newly organized parish of St. John the Divine, Houston, Texas.

WOODROOFE, Rev. ROBERT W., JR., formerly assistant at Christ Church, Branbrook, Bloomfield Hill, Mich.; is assistant at St. Bartholomew's Church, New York City.

YOUNG, Rev. JOHN M., JR., formerly rector of Christ Church, River Forest, Ill. (C.); to be rector of St. Bartholomew's Church, Chicago, Ill. (C.), effective March 1st. Address, 6724 Stewart Ave.

ORDINATIONS

PRIESTS

GEORGIA—The Rev. JOHN RICHARD BENTLEY was ordained to the priesthood by Bishop Barnwell of Georgia in St. Anne's Church, Tifton, January 25th. He was presented by the Rev. Harry S. Cobey and is vicar of St. Anne's, and of St. John's, Moultrie, with address at Tifton, Ga. The Rev. T. Porter Ball preached the sermon.

WESTERN MICHIGAN—The Rev. WILBUR J. KINGWILL was advanced to the priesthood by Bishop Whittemore of Western Michigan in Grace Church, Vineyard Haven, Mass., January 25th. He was presented by the Rev. Robert W. Nicholson, and is assistant rector of the parish on Martha's Vineyard. The Rev. John T. Golding preached the sermon.

DEPOSITION

HORSFIELD, GEOFFREY M., Presbyter, by the Bishop of Georgia, December 28, 1939. Deposed. For causes which do not affect his moral character.

MARRIAGE

SMITH, Rev. WILLIAM X., rector of Christ Church, Laredo, Tex., and Miss Alice Virginia Perkins. Officiating were Bishop Capers of West Texas and the Rev. William C. Munds.

CHURCH CALENDAR

FEBRUARY

- 14, 16, 17. Ember Days.
- 18. Second Sunday in Lent.
- 24. St. Matthias. (Saturday.)
- 25. Third Sunday in Lent.
- 29. (Thursday.)

MARCH

- 1. (Friday.)
- 3. Fourth Sunday in Lent.
- 10. Fifth (Passion) Sunday in Lent.
- 17. Sixth (Palm) Sunday in Lent.
- 21. Maundy Thursday.
- 22. Good Friday.
- 23. Easter Even.
- 24. Easter Day.
- 25. Easter Monday.
- 26. Easter Tuesday.
- 31. First Sunday after Easter.

COMING EVENTS

FEBRUARY

- 22. Convocation of Panama Canal Zone, Ancon.

AMERICAN CHURCH UNION CYCLE OF PRAYER

FEBRUARY

- 18. St. Clement's, Philadelphia.
- 19. St. George's, Philadelphia.
- 20. St. Mark's, Philadelphia.
- 21. St. Luke's, Philadelphia.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector

Sunday Mass, 7:30, 9:30, and 11 A.M.
Evensong and Benediction, 7:30 P.M.
Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.
Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

FLORIDA

St. Stephen's Church

Coconut Grove, Miami

THE REV. BENJAMIN W. SOPER, B.A., Rector

Sunday Masses: 8 A.M. and 11 A.M.
Daily Masses: 8 A.M.
Benediction, Last Sunday of Month, 8 P.M.

MASSACHUSETTS

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.

REV. WHITNEY HALE, D.D., Rector

Sunday: Low Masses, 7:30, 8:30, 9:30; Matins 10:30; Sung Mass 11:00 A.M.; Evensong with address at 6:00 P.M.
Weekday Mass, 7:45; Evensong 6:00 P.M.
Second Mass, Thurs. & Saints' days, 9:30.
Confessions, Friday, 5-6; Saturday 5-6.

NEW YORK

St. Paul's Cathedral Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9:30, 11 A.M., and 5 P.M.
Weekdays: 8 A.M., 12:05 noon
Wednesdays: 11 A.M., Holy Communion, Quiet Hour.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermons; 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.
Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D., Rector

Sunday Services

8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.
Weekday Services
Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., and 4 P.M.
Wednesdays and Holy Days: Holy Communion, 10 A.M.
Fridays: Holy Communion, 12:15 P.M.

Conduct Missions

PATERSON, N. J.—Missions are being conducted here and in Cliffside Park from February 11th through February 18th.

The Rev. A. C. Whittemore, OHC, will preach at the Church of the Holy Communion here; Father Joseph, OSF, at Holy Trinity church in Cliffside Park.

NEW YORK—Continued

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Service and Sermon
8:00 P.M., Choral Evensong and Sermon
Holy Communion

8:00 A.M., Wednesdays
12:00 M., Thursdays and Saints' Days

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRIEG TABER, Rector

Sunday Masses: 7:30, 9, and 11 A.M.
Evensong: with Address and Benediction, 8 P.M.
Weekday Masses: 7 and 8 A.M.
Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.

St. Thomas' Church, New York

Fifth avenue and West 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion; 12:10 P.M., Noonday Service; 5:15 P.M., Evensong and Address (except Saturdays).
Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.
Vespers and Devotions, 4 P.M.

Trinity Church

Broadway and Wall street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily Masses: 7 and 7:45 A.M.; also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and Sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:15-5, 7:15-8.
Evensong: 5:30 daily.

For Good Friday

THE CROSS, OUR HOPE

by the Rev. J. Wilson Sutton, D.D.

In Dr. Sutton's treatment of the Seven Last Words, he requests his readers to view the Cross upon which Our Lord died as our Hope, and to view each of the words from this angle. The first word, according to Dr. Sutton, suggests Our Hope of Pardon; the second, Our Hope of Heaven; the third, Our Hope of Understanding; the fourth, Our Hope of Victory; the fifth, Our Hope of Resurrection; the sixth, Our Hope of Achievement; the seventh, Our Hope of Peace.

The author has very carefully avoided technical and heavy theological language. Instead, the presentation of his thoughts are easily understood and will be welcomed by thousands of churchmen who, in past years, have been subjected to a large number of "heavier" volumes on the Words from the Cross. Price, \$1.27, Postpaid.

Daily Meditations for Lent

PARABLES OF OUR LORD

by the Rev. James Thayer Addison

Here we have a small book of daily meditations for Lent beginning with Ash Wednesday. The author, who wrote *The Lord's Prayer*, is well known throughout the Church.

In this book, *Parables of Our Lord*, the author presents to laymen an opportunity to study certain important Parables in the light of everyday living, through short, daily meditations.

The Parables presented are *The Pharisee and The Publican*; *The Ten Virgins*; *The Sower*; *The Talents*; *The Good Shepherd*; *The Laborers In The Vineyard*; *The Prodigal Son*. Price, 67 cts., Postpaid.

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